[redacted]

THE PARENTS' FRIEND;

OR

Extracts from the principal Works

ON

EDUCATION,

1303

FROM THE TIME OF MONTAIGNE TO THE PRESENT DAY,

METHODIZED AND ARRANGED.

WITH

OBSERVATIONS AND NOTES

BY THE EDITOR.

IN TWO VOLUMES.

VOLUME I.

LONDON:

PRINTED FOR J. JOHNSON, IN ST. PAUL'S CHURCH-YARD,

BY T. BENSLEY, BOLT COURT, FLEET STREET.

1802.

PREFACE.

Education is universally allowed to be an object of the highest importance both to individual and public happiness; yet how few give it due attention, till they become parents, or are driven by necessity to undertake the instruction of children, at which time they are generally too much engrossed by indispensable occupations to profit by the experience of others and read the many excellent works that have been written on the subject!

The education of young persons of either sex can scarcely be considered as complete, unless they have been instructed in the management of children: yet so absurd is the conduct of most parents, that while they bestow the utmost pains on giving their children such fashionable accomplishments as may advance their fortunes in marriage, they neglect to fit them for that office in society, which they are so anxious to see them fill.

Women indeed cannot be excused from paying some attention to the subject of education, as it more particularly belongs to their department; and those,

who have no children of their own, know not how ſoon they may be called upon to take the care of the orphan children of their brothers, ſiſters, or friends.

Deeply impreſſed with this idea, and being ſufficiently at leiſure to devote a great part of my time to this important ſtudy, I determined to read the moſt celebrated works on education from the time of Montaigne to the preſent day, and to make a ſelection of ſuch paſſages as appeared *moſt adapted to common uſe.*

Not being attached to any particular ſyſtem, I was perhaps the more qualified to form an impartial judgment on the various works I read; and as authors of perhaps equal abilities have entertained contrary opinions on ſome important points, I did not confine myſelf to extracting from thoſe only, whoſe ſentiments agreed with my own, nor did I pretend to act as umpire between them or decide on the merits of the cauſe, thinking it more candid to ſelect the principal arguments employed by each party.

But though I have copied many paſſages that do not coincide with my own ſentiments, yet I have generally omitted thoſe maxims which appeared to me *decidedly* wrong or impracticable. Thus Rouſſeau ſays, boys ſhould if poſſible be kept in perfect ignorance on the ſubject of religion either natural or revealed till they are ſeventeen or eighteen, yet recommends

mends that girls ſhould be taught the elements of chriſtianity in their childhood. The firſt I thought no leſs dangerous than impracticable in a chriſtian country; I did not therefore admit it into my compilation; but as I was pleaſed with many of his remarks on the method of teaching religion to girls, I have extracted that part of his Emilius as applying to children in general, without attending to any of the illiberal diſtinctions he has made between the education of boys and that of girls.

Having methodized and arranged the extracts under various heads and according to their chronological order, I determined to commit them to the preſs, hoping they might prove uſeful to all who were engaged in the inſtruction and management of children, and who might not enjoy the ſame opportunities of conſulting the numerous authors who have written on education.

Children of different diſpoſitions require different treatment, and where one plan fails, it is often found neceſſary to make an entire change to the reverſe of that firſt practiſed. When difficulties of this ſort occur, parents and tutors may, by referring to the Index of this Work, ſee at one view the opinions of different writers on each ſubject.

I have endeavoured however to avoid unneceſſary

repetitions by omitting passages from one author, where another has expressed precisely the same idea in better language; but on looking over my manuscript with a view to expunging every redundancy of this kind, I met with few extracts that did not contain some useful and important remarks which appeared too valuable to be neglected. This at least shows the merit of the authors whose works have been consulted; for though they have occasionally availed themselves of the observations of other writers, yet they are not to be considered as mere *copyists*, having mostly made the sentiments their own, not only by clothing them in different language, but by placing the subject in some new point of view. When an observation is just, it will bear being repeated, and the arguments of one author may convince, while those of another may be passed over unnoticed.

I am aware that the want of references to the pages from which the extracts were taken may be considered as a defect; but many of these being composed of short sentences or remarks selected from various parts of the works quoted, it would have occasioned great confusion had each separate page been noted in the margin. Besides, the compilation being originally intended *solely* for my own private use, I was not inclined to give myself unnecessary trouble, or to add

to the difficulty of the undertaking by regularly inſerting in my common-place book the page from which each paſſage was copied.

Had this work been originally begun with a view to publication I ſhould in ſome reſpects have purſued a different plan, ſuch as putting in italics the words and paſſages which I have altered in order to connect and complete the author's ſenſe, or adapt it to both ſexes and all claſſes. I cannot now recollect every inſtance where I have taken theſe liberties; but though I have not always copied *verbatim*, I am not conſcious of having altered any paſſage ſo as to give a different turn to the author's meaning. Should any ſuch errours be diſcovered, I ſhall be thankful to any one who will point them out. I regret theſe omiſſions, but it would be too great a labour to read over above ſeventy volumes a ſecond time merely to make ſuch trivial corrections.

I muſt alſo remark, that I have tranſlated the extracts No. v. vii. xi. xxi. and xxv. from the original works for my own improvement, which I ſhould not have done, had I intended them for the public eye; the other paſſages from foreign works were taken from the moſt approved engliſh tranſlations; in many of theſe however the language was ſo

extremely

extremely bad and obſolete that a literary friend kindly undertook to correct the moſt ſtriking errours, to render the ſtyle more agreeable to the reader. The extracts from Montaigne remain untouched; for that work having been tranſlated two hundred years ago, it was thought impoſſible to improve it without making a new tranſlation.

Bigoted readers * may perhaps be ſhocked at the motley group of authors of all perſuaſions and ſects they will meet with in this work; but it muſt be remembered that I am not endeavouring to ſupport any *particular opinions*, but, like the bee, to extract ſweets from flowers of every deſcription.

A NAME often acts like a taliſman on the mind of the reader. To prevent therefore any baneful effects from this circumſtance I have avoided placing that of the author at the top of each extract, ſubſtituting figures which correſpond with thoſe in the *chronological table* at the beginning of this work. Beſides the works mentioned in this table, I have read above twenty others on the ſubject of education, in which I did not find any paſſages that appeared worthy of extraction.

* I do not mean to apply this remark to any particular deſcription of bigots: there are bigots among atheiſts and philoſophers as well as among chriſtians.

In the chapter on health, I have not introduced any extracts on the nurfing and management of infants, becaufe thefe would have unneceffarily enlarged the work, moft families being in poffeffion of the excellent works of Drs. Cadogan, Smith, Buchan, Willich, &c. on this fubject.

At the end of many of the chapters are added fome remarks of my own, which I am confcious muft appear to peculiar difadvantage after extracts from fo many elegant writers; but it fhould be confidered that it is impoffible to write with the fame facility in fhort, detached, and merely fupplementary obfervations, as when an author profeffedly undertakes to difcufs the whole of a fubject. My chief object has been to exprefs my own ideas in as few words as poffible, and many of my remarks being new, and I hope not wholly uninterefting, I muft beg the reader to excufe the manner for the fake of the matter. The notes throughout the work are alfo entirely my own.

Before I conclude, I ought to obferve with regard to thofe refpectable living authors from whofe works I have taken many excellent paffages, that as I am perfuaded public utility was one of their principal motives in writing, I hope the fame fentiment will induce them to forgive an endeavour to extend the fphere of their utility to thofe who could not other-

wife

wiſe benefit by their labours. Theſe writers muſt be aware that many parents can ill afford to purchaſe all the uſeful books conſtantly publiſhing on education, much leſs could they ſpare time to read them; and for the uſe of ſuch perſons this work is particularly deſigned. It will alſo be found highly uſeful as a book of reference to thoſe who poſſeſs the originals, which it will by no means ſuperſede the neceſſity of reading when they can be procured, as it is impoſſible in a PRACTICAL WORK like the preſent to introduce thoſe metaphyſical diſcuſſions and hypothetical ſyſtems, which are particularly intereſting to the intelligent and inquiring reader.

ADDRESS TO FATHERS.

"THE mother is not the only perſon
"concerned in the management of chil-
"dren; the father has an equal intereſt
"in their welfare, and ought to aſſiſt in every
"thing that reſpects either the improvement
"of the body or mind. It is a pity that men
"ſhould be ſo inattentive to this matter;
"their negligence is one reaſon why females
"know ſo little of it. Women will ever be
"deſirous to excel in ſuch accompliſhments
"as recommend them to the other ſex;
"but men generally keep at ſuch a diſtance
"from even the ſmalleſt acquaintance with
"the affairs of the nurſery, that many would
"reckon it an affront were they ſuppoſed to
"know any thing of them. Not ſo, how-
"ever, with the kennel or the ſtables: a gen-

" tleman of the firſt rank is not aſhamed to " give directions concerning the management " of dogs or horſes, yet would bluſh were " he ſurpriſed in performing the ſame office " for that being who derived its exiſtence from " himſelf, who is the heir to his fortunes, " and the future hope of his country."

Buchan.

" I will venture to aſſert, that until fathers " condeſcend to take an active ſhare in that " department which relates to the phyſical " education of their offspring, and co-operate " with the views of a ſolicitous mother, our " improvements will neither be radical nor " permanent."

Willich.

" I by no means wiſh to inſinuate that the " troubles and cares of education during the " firſt periods of life ſhould be *excluſively* im-" poſed upon mothers. Fathers ought alſo " to be ſeriouſly concerned in the firſt treat-" ment of their offspring, and not to burden

" their

" their weak partner, as is too much the caſe
" at the preſent day, with the general hard-
" ſhips and inconveniences of the nurſery.
" No father, who is proud of and deſerving of
" that name, will plead the difficulties of
" complicated official engagements with a
" view of withdrawing himſelf entirely from
" the company of his children; for the ex-
" ample of a Cato, an Auguſtus, a Mon-
" taigne, and the elder Racine, are truly
" worthy of univerſal imitation. Both parents
" ought therefore to participate in the ma-
" nagement of their infants: and thus the
" ties of mutual affection and harmony will
" become every day more firmly cemented
" and indiſſoluble."

Struve.

[library stamp, partly legible]

CONTENTS OF THE FIRST VOLUME.

Preface.

Addreſs to Fathers.

Chronological Table of the works from which the following Extracts are taken.

CHAP. I.

Health, Food, Clothing, Gymnaſtics, and the Exerciſe of the Senſes. 1

CHAP. II.

Example 57

CHAP. III.

General Obſervations on Education, Obedience, Stupidity, &c. 76

CHAP. IV.

Rewards and Puniſhments. 172

CHAP. V.

Anſwering Queſtions and reaſoning with Children. . . . 191

CHAP. VI.

Memory 198

CHAP.

CHAP. VII.

Amuſements and Toys........................ 207

CHAP. VIII.

Veracity, Integrity, Honeſty, Juſtice.............. 226

CHAP. IX.

Fortitude, Senſibility, Benevolence, Alms-giving, Gratitude, Emulation............................ 241

CHAP. X.

Humility, Pride, Self-conceit, Cenſorіouſneſs...... 284

CHAP. XI.

Manners and Politeneſs........................ 300

CHAP. XII.

Modeſty and Chaſtity......................... 315

Addenda to Chap. III........................ 339

CHRONOLOGICAL TABLE

OF THE

WORKS FROM WHICH THE FOLLOWING EXTRACTS ARE TAKEN.

I. Montaigne's Eſſay on Education. *French.*

II. Milton's Tractate or Letter to Mr. Hartlib on Education.

III. The Marquis of Halifax's Lady's New-Year's Gift or Advice to a Daughter.

IV. Locke on Education.

V. Fenelon on the Education of Girls. *French.*

VI. Rollin's Belles Lettres. *French.*

VII. Fontenay on the Education of Princes. *French.*

VIII. Watts on the Improvement of the Mind.

IX. Burgh on the Dignity of Human Nature.

X. Nelſon's Eſſay on the Government of Children.

XI. Rouſſeau's Emilius and Sophia. *French.*

XII. Kruger on the Education of Children. *German.*

XIII. Fordyce's Sermons to Young Women.

XIV. Chapone's Letters on the Improvement of the Mind.

XV. Gregory's Legacy to his Daughters.

XVI. Cheſterfield's Letters to his Son.

XVII. Tucker's Light of Nature purſued, Chap. xxxvi.

XVIII. Aſh's Sentiments on Education.

XIX. Prieſtley's Miſcellaneous Obſervations on Education.

XX. Madame de Genlis' Adelaide and Theodore. *French.*

XXI. ——————— Tales of the Caſtle. *French.*

XXII. Buchan's Domeſtic Medicine, 2d edition.

XXIII. Letters concerning Education, addreſſed to a Gentleman entering at the Univerſity.

XXIV. Wollſtonecraft on the Education of Daughters.

XXV. Madame

XXV. Madame de la Fite's Eugenia and her Pupils. *French.*
XXVI. Bennet's Letters to a young Lady.
XXVII. Knox on a Courſe of Liberal Education.
XXVIII. Pennington's Advice to her Daughters.
XXIX. David Williams's Lectures on Education.
XXX. Macaulay Graham's Letters on Education.
XXXI. Berkenhout's Letters to his Son at the Univerſity.
XXXII. Wollſtonecraft's Vindication of the Rights of Women.
XXXIII. Madame de Genlis' Leſſons of a Governeſs to her Pupils. *French.*
XXXIV. Aikin's Letters to his Son.
XXXV. Edgeworth's Letters for Literary Ladies.
XXXVI. Giſborne on the Duties of the Female Sex.
XXXVII. Darwin's Plan for the conduct of female Education at Boarding-Schools.
XXXVIII. Godwin's Inquirer.
XXXIX. Barbauld's Eſſay on Education, Monthly Magazine for March 1798
XL. Wakefield's Reflections on the preſent condition of the female Sex.
XLI. Edgeworth's Practical Education.
XLII. More's Strictures on female Education.
XLIII. Northmore's Education on Principles.
XLIV. Madame de Genlis' New Method of inſtructing Children. *French.*
XLV. Gymnaſtics for Youth. *German.*
XLVI. Hufeland's Advice to Mothers on the Phyſical Education of Children. *German.*
XLVII. Struve on the Phyſical Education of Children, tranſlated by Willich. *German.*
XLVIII. *The Editor's Obſervations.*
Addenda. Hamilton's Letters on Education.

Maxima debetur puero reverentia.
The greateſt reverence is due to children.

Juv.

Parents are earneſtly deſired not to ſuffer this work to fall into the hands of children; and, that their curioſity may not be excited by the title, it is alſo recommended that it ſhould not be lettered on the back.—An ingenious and facetious friend remarked, on looking over the manuſcript, that the bookbinder ſhould be ordered to faſten a claſp and padlock on each volume.

THE
PARENTS' FRIEND.

CHAP. I.

Health, Food, Clothing, Gymnaſtics, and the Exerciſe of the Senſes.

IV *.

I LAY it down as a general and certain obſervation, for the women to conſider, that moſt children's conſtitutions are either ſpoiled, or at leaſt harmed by *cockering* and *tenderneſs*.

The firſt thing to be taken care of is, that children be not too warmly clad or covered, winter or ſummer. The face when we are born is no leſs tender than any other part of the body. It is uſe alone hardens it, and makes it more able to endure cold. When nature has ſo well covered the head with hair, and ſtrengthened it with a year or two's age, that a child can run about by day without a cap, it is beſt that by night a child ſhould alſo lie without one; there being nothing that more expoſes to head-achs, colds, catarrhs, &c. than keeping the head warm.

I will alſo adviſe their feet to be waſhed every day in cold water and to have their ſhoes ſo thin, that they might leak, and let in water whenever they come near it. He that conſiders how miſchievous and mortal a thing taking wet in the feet is to thoſe who have

* See the Table prefixed.

been bred nicely, will wiſh he had with the poor people's children gone bare-foot.

Another great advantage to every one's health, but eſpecially children's, is to be much in the *open air*, and as little as may be by the fire, even in winter. If I ſhould adviſe him to play in the *wind and the ſun without a hat*, I doubt whether it could be borne; but if my young maſter is to be kept always in the ſhade, and never expoſed to the ſun and the wind, for fear of his complexion, it may be a good way to make him a beau, but not a man of buſineſs. And although greater regard be to be had to beauty in the daughters, yet I will take the liberty to ſay, that the more they are in the air, without prejudice to their faces, the ſtronger and healthier they will be, and the nearer they come to the hardſhips of their brothers in their education, the greater advantage will they receive from it all the remaining part of their lives. The only danger of playing in the open air is, that when children are hot with running, they ſhould ſit or lie down on the cold or moiſt earth, or drink cold drink; but this may eaſily be prevented, whilſt they are little, and if during childhood they be conſtantly and rigorouſly kept from ſitting on the ground, or drinking any cold liquor whilſt they are hot, the cuſtom of forbearing, grown into a habit, will help much to preſerve them when they are no longer under their maid's or tutor's eye.

As for their diet, it ought to be very plain and ſimple; and if I might adviſe, fleſh ſhould be forborn, at leaſt till they are two or three years old. But if they muſt needs have fleſh, let it be but once a day,

day, and of one sort at a meal. Plain beef, mutton, or veal, without other sauce than hunger, is best, and great care should be used, that they eat bread plentifully, and whatever they eat, that is solid, make them chew it well *.

For breakfast and supper, milk, milk-pottage, water-gruel, flummery, &c. are very fit for children, only let care be taken, that they be plain, and not seasoned with all-spice and other things that may heat the blood. Be sparing also of salt in the seasoning of all their victuals, and use them not to high-seasoned meats; I should think brown-bread, sometimes with, and sometimes without butter or cheese, would be often the best breakfast for children; and if at any time they call for victuals between meals, use them to nothing but dry bread. If they be hungry, bread alone will go down; and if they be not hungry, it is not fit they should eat.

As to their meals, I should think it best that they should not be kept constantly to an *hour*: for when custom has fixed their eating to certain stated periods, their stomachs will expect victuals at the usual hour, and grow peevish if they pass it; either fretting into

* This is a very useful caution, it being the custom, in many families, to hurry the children at their meals, by requiring them to finish as soon as their parents, though they are helped last, and have frequently much greater appetites than adults. Hence they must either leave off before they have had enough, or swallow their food without having sufficiently chewed it, which is extremely injurious to their health. This tyranny reminds me of the story of Procrustes, who, that every one might be of the same height, cut off the limbs of those who were too tall, and stretched the limbs of those who were too short. *Ed.*

a troublesome excess, or flagging into a downright want of appetite.

Their drink should be only small-beer, and that too they should never be suffered to have between meals, but after they had eat a piece of bread. The great thing to be minded in education is, what habits you settle: and therefore in this, as all other things, do not begin to make any thing customary, the practice whereof you would not have continue or increase. It is convenient for health and sobriety, to drink no more than natural thirst requires; and he that eats not salt meat, nor drinks strong drink, will seldom thirst between meals, unless he has been accustomed to such unseasonable drinking.

Above all things, take great care that a child seldom, if ever, taste any wine or strong drink, but when he needs it as a cordial and the doctor prescribes it.

Fruit should never be eaten after meals, when the stomach is already full of other food; but I think it should be eaten rather before or between meals, and children should have it for breakfast. Fruits dried without sugar I think very wholesome, but sweetmeats of all kinds are to be avoided, which, whether they do more harm to the eater or maker, it is not easy to tell. Children should be permitted to sleep as long as they like when little, but some time between the ages of seven and fourteen, if they are too great lovers of their bed, I think it may be seasonable to begin to reduce them, by degrees, to about eight hours, which is generally rest enough for healthy grown persons.

One thing more there is which has a great influence upon the health, which is costiveness. The contrary

extreme

extreme is always attended to, and can sooner be remedied; but costiveness is much harder to be dealt with by physic, as purging medicines rather increase the evil. I believe the best remedy is for people always to solicit nature immediately after their first eating of a morning, and by this constant application they might bring it into a habit, whether they are at first called or not; and they should never let any human affairs prevent this necessary attention to their health. Children should be early accustomed to this, and should not be let go to play till they have been effectually at stool, as there is reason to suppose many children neglect the gentle calls of nature, when they are very intent on their play.

Never give children physic for the prevention of diseases, nor even upon every little indisposition is physic to be given, or the physician to be called to children, especially if he be a busy man, that will presently fill their windows with gallipots, and their stomachs with drugs. It is safer to leave them wholly to nature, than put them into the hands of one forward to tamper, or that thinks children are to be cured, in ordinary distempers, by any thing but diet or simple medicines. When such a gentle treatment will not stop the growing mischief, nor hinder it from turning into a formed disease, it will be time to seek the advice of some sober and discreet physician.

Let his bed be hard, and rather quilts than feathers. Hard beds strengthen the parts, whereas being buried every night in feathers melts and dissolves the body, and is often the cause of weakness, and the forerunner of an early grave.

IX.

The bodily infirmities of children may often by proper management be greatly helped, if not wholly cured; crookedneſs for example, by ſwinging and hanging by the arm next to the crooked ſide; ſquinting, by ſpectacles properly contrived, and by ſhooting with the bow; a paralytic motion in the eyes, by the cold bath, and nervous medicines; weakneſs in the eyes, by waſhing them in cold water, and not ſparing them too much; baſhfulneſs and bluſhing, by company and encouragement; crookedneſs in the legs, by being ſwung with moderate weights faſtened to the feet *, and uſing riding, as an exerciſe, more frequently than walking; never ſtanding for any time together; alſo by iron ſtrengtheners, properly applied and lengthened ſufficiently often. Shooting with the long bow is good for ſtrengthening the cheſt and arms; exerciſe, regular hours of diet and reſt, with ſimple food for the appetite. Riding, eſpecially on a hard-trotting horſe, is the firſt of exerciſes, and a cure for complaints which no medicine in the diſpenſatory will reach. Stammering is cured by people who profeſs the art, and even dumbneſs ſo far overcome, that perſons born ſo are brought to be capable of holding a ſort of converſation with thoſe who are accuſtomed to them. Shortneſs of the neck, and ſtuntedneſs, are helped by being ſwung in a neck-ſwing. Almoſt any bad habit, as ſhrugging the ſhoulders, nodding, and the like, may be helped by continual attention, and making the child do ſomewhat labori-

* Might not riding on a rocking-horſe with weights to the feet be equally uſeful? *Ed.*

ous

ous or disagreeable to him, every time you catch him at his trick.

THE TAMIL

X.

Wine should never be given to children. We injure them if we give them any gross food, which requires wine to digest it, nor do the blood and spirits need this foreign assistance while young. The blood is by nature sufficiently warmed, and the other spirits are best supported by temperance and a cheerful disposition. I therefore seriously recommend, that excepting children are unwell, they should for the first seven years taste no wine at all; in the second septennary be vastly sparing, and in the third fix a temperance built on the solid principles of reason and virtue; such as will best secure to them health and happiness for their whole lives. Children, after the first year, may wash down their victuals with light small-beer, and nothing beyond that for the first seven years. In the second and third septennary the same rule which has been laid down concerning wine, should be observed in all strong malt liquors; they should be very sparingly used. Nothing is more dangerous than the indulgence of parents in this respect; for besides the many ill effects already mentioned, it clouds the understanding, and renders young people unfit for study. Besides it gives them an early bloatedness, and greatly endangers the laying the foundation of a sot for life; or at least gives them such a hankering as cannot but be a great impediment to their happiness.

Tea may be considered like some certain drugs,

 which

which in ſkilful hands are ſafe and uſeful, but in ignorant ones, poiſonous. That the intemperate and indiſcriminate uſe of it is hurtful, is too well known to be diſputed: ſome, it is true, are manifeſtly refreſhed, comforted, and enlivened by it, others feel not the leaſt ſenſible effects from it, but drink it purely through cuſtom; but I believe the majority impair their health by this pernicious practice. Infants have nothing to do with this darling, deluding liquor; and when at a more advanced age, parents ſhould ſtill give it their children very ſparingly, if at all; and be careful to keep them, if poſſible, from ever being attached to it. Thoſe children who have weak nerves ſhould not by any means drink tea at all. Tea ſhould never be made ſtrong, nor drunk in large quantities, nor hot, nor without milk, nor very ſweet; nor ſhould it be drunk of a morning by thoſe who cannot eat with their breakfaſt. Milk and water, with bread or milk-porridge, or rice-milk, ſhould be a child's conſtant breakfaſt; but this ſhould be altered according to its habits of body. Thus when a child is hot, dry, and coſtive, parents ſhould ſometimes deſiſt from the uſe of milk, and give it water-gruel, either with or without currants, or very ſmall broth, or milk-porridge, which laſt is rendered opening by the oat-meal. So likewiſe, where their bowels are weak, and there is an habitual purging, the child ſhould be kept more cloſely to milk, and have rice-milk, rice-gruel, or broth thickened with rice, or thick milk or haſty pudding.

Lying on ſoft beds is undoubtedly wrong, as they abſorb too much of the juices, enfeeble the frame,

and

and have a remarkable tendency to give a pain or weakneſs in the ſmall of the back. The mattreſs ſhould therefore be put uppermoſt, with a bolſter only and no pillow, for it is not good for children to have the head high; let them lie on one ſide or the other, and not on the back; and let them lie pretty ſtraight in the bed, yet not fully ſtretched out, for that would impede the due action of the animal functions, and render ſleep leſs profitable to them. The upper rooms of the houſe are the moſt healthy, and the curtains ſhould never be drawn.

XI.

Whatever regimen you preſcribe for children, provided you only accuſtom them to common and ſimple food, you may let them eat, run, and play as much as they pleaſe, and you may be ſure they will never eat too much or be troubled with indigeſtion. But if you ſtarve them half the day, and they find means to eſcape your obſervation, they will make themſelves amends with all their might, and eat till they are ſick, or till they burſt. Our appetite is only unreaſonable, becauſe we chooſe to regulate it by other laws than thoſe of nature. Always laying down rules, governing, preſcribing, adding, retrenching, we never do any thing without the ſcales in our hands, and this balance is formed according to the meaſure of our fancies, and not according to that of our ſtomachs. If, however, it ſhould happen that a child eat too much, which I do not think poſſible with my method, it is eaſy to di-

vert him from eating by ſome amuſements ſuited to his inclination.

Our taſte and ſmell are ſo cloſely united, and their organs are placed ſo near to each other, that it is impoſſible to taſte any thing without alſo ſmelling it. I would not have this natural connexion between the two ſenſes deſtroyed, in order to deceive a child. By diguiſing, for inſtance, a doſe of medicine with ſome aromatic drug, the diſagreement between the taſte and the ſmell would be too great to deceive the child, the moſt active ſenſe would abſorb the other, but he would not take the medicine with leſs diſguſt. This diſguſt would be extended to all the ſenſations that ſtruck him at the ſame time, and the preſence of the weakeſt would remind him of the other; ſo that a very ſweet perfume would be to him only a diſguſting ſmell. Thus by our indiſcreet precautions we ſhould increaſe the number of his unpleaſant ſenſations, at the expenſe of the pleaſant ones.

Ivory or coral hardens a child's gums. I would rather recommend long ſticks of biſcuit or bread, which he might play with, and put in his mouth to ſuck, ſo that by degrees they would ſoften, and the child would ſwallow them, and at the ſame time that his teeth would come through, he would be almoſt weaned, without your thinking of it.

Girls ſhould have plenty of amuſements; they ſhould run races, play out of doors and in the garden. They are often brought up too tenderly at home, where they are either flattered or ſcolded: they ſit all day with their mother, in a cloſe room; they ſcarcely dare to get up and walk about, or ſpeak, or even blow

their

their nose; they have not a moment's liberty; they can neither play, jump, run, halloo, nor exert the good spirits and vivacity so natural at their age; till by being either too much indulged, or unreasonably restrained, their health is destroyed and their tempers spoiled.

Children should always be placed opposite the light, lest they learn to squint. They should also be accustomed from an early age to being in the dark, otherwise they will cry as soon as they are left without a light. A child should never be carried more on one arm than on the other; he should never be taught to present one hand in preference to the other, or to use it oftener. He should not expect to sleep or eat, or do any thing else, exactly at stated hours, or be afraid of being left alone by night or by day.

An infant will stretch out its little hand indifferently, to an object close to him, or to one an hundred yards from him. This effort appears to you a sign of authority; an order he is giving to the object to come to him, or to you to carry him to it; but this is a mistake, for all objects appear close to him, and he imagines he can reach them. Take care then to walk about with him very often, from one place to another, that he may perceive the change of place, and acquire a knowledge of distances; but when he is able to judge of them, you must then change your method, and only carry him where you choose, and not where he desires.

A child should never have a leading-string till he has learned to walk, and then it may be useful in leading him over bad pavement, in his way to the fields.

Nature

Nature has certain ways of ſtrengthening the body, and making it grow, which we ſhould never oppoſe. You muſt not therefore oblige a child to remain quiet when he wiſhes to move, or make him walk when he is inclined to ſit ſtill. When a child's natural inclinations have not been perverted by us, he will never deſire any thing uſeleſsly. Thus they ought to jump, to run, to halloo, whenever they like it. All theſe actions are real wants, by means of which their conſtitutions are to be ſtrengthened, but we muſt always be ſuſpicious of thoſe things they cannot do for themſelves, and which muſt be done for them. Let us then carefully diſtinguiſh between the real wants of nature and the whims and caprices of the child.

XII.

Whether children ſhould be taught to ſwim, is a queſtion on which I have no doubt whatever, as their bodies will be hardened by the cold water, their muſcles become ſtronger and firmer, and their lives ſecured againſt the moſt dangerous of accidents. As to the proper period for learning this art, it may eaſily be conceived that it is improper during their tendereſt years, as their muſcles have not then acquired ſufficient ſtrength; but they may make a beginning in their tenth year, (eſpecially if they have been previouſly ſuffered to go often into cold water,) in order to become accuſtomed to the cold, and not dread the water.

As to the manner in which children may be taught to ſwim, I would recommend the uſe of bladders,

bull-

[library stamp]

bull-rushes, &c. which give buoyancy to the body, as proper subsidiary means; but above all I prefer a cork-jacket. Now if you daily cut off an inch of the jacket he will at length insensibly learn to swim. Should it be asked, whether young girls should learn to swim, I see no objection to it whatever, and apprehend no greater harm will befall them, than that they will become stronger * and more healthy.

It is not my intention here to prescribe a regular diet for children, to forbid them every thing salt or sour, nicely to weigh out their meat and drink, or starve them to prevent their being too full of blood. By no means; on the contrary, let them eat and drink at pleasure. As in this they have their freedom, so also the means should be in their own power of correcting any excess they may be guilty of. These means are motion and exercise; and the more natural they are, the less need there is to render them agreeable: to debar children from exercise is to deprive them of health and of every pleasure in life.

Parents are very apt to humour their children in every thing when they are ill, and to force upon them the choicest dainties against their will; not considering, that no patient, if without an inclination to eat, ever yet died of hunger. An aversion to food, at such times, is a hint from nature to abstain; and not to follow her dictates would be as unreasonable, as to refuse a thirsty patient drink. And yet by such ill-judged officiousness parents not only injure the constitutions, but the minds of their sick children,

* Dr. Struve says girls should learn to swim as well as boys. *Ed.*

who are thereby led to conſider themſelves as perſons of great importance, and when they recover, will expect the ſame treatment.

XVII.

Parents ſhould remember, that as the vigour and abilities of manhood are the object whereto they are continually to have reſpect in the education of their children, it is not enough to conſult their preſent eaſe and accomodation, to keep them plump, in good liking, and lively, but attention is likewiſe due to all methods that may ſtrengthen the conſtitution, purify the blood, render the joints ſupple, and give them a dexterity in the uſe of all their limbs and organs of ſpeech; that no ligature be ſuffered to retard the circulation, nor ſhoes to pinch the feet, nor any thing done or omitted, by which they may grow lumpiſh, diſtorted, or feeble, or be otherwiſe impaired, to their future detriment or uneaſineſs.

But health and vigour cannot yield their full benefits in a tender delicate conſtitution, therefore it is of great advantage to any perſon to have been brought up in hardineſs from his childhood; for this quality depends almoſt entirely upon cuſtom, which the earlier it is begun, the eaſier and completer it will be acquired. If we reflect how much we ſuffer from winds and weathers, how much more liberty a man has and greater choice of employments and pleaſures, who can take up cheerfully with bad accommodations, and thrive upon any diet, we muſt acknowledge it a deſirable thing to be able to do the like: and there are examples enow in the world, that ſhew

to

to what degree of hardineſs human nature is capable of being trained.

But the greateſt of all abſurdities is that of teaching a child to value itſelf upon its tenderneſs and delicacy; this is making a glory of imperfections, which they will naturally be prompted to increaſe by ſuch inſtigation: for though in many caſes they are excuſable, either from defect of conſtitution, or the manner of living one has been neceſſarily accuſtomed to, in compliance with the company one has conſorted amongſt, ſtill they are imperfections. Therefore if a perſon cannot bear the leaſt fatigue or hardſhip, nor reſt a moment eaſy without all their conveniencies and elegancies about them, though I ſhould not preſently think the worſe of them upon that account, any more than I ſhould for a broken leg, or want of an eye; yet I ſhould think it better and happier for them if they could be delivered from thoſe weakneſſes, which good-nature and politeneſs may overlook, but folly alone can take for topics of admiration.

There is an intemperance of ſleep very neceſſary to be guarded againſt, becauſe extremely apt to creep upon young people, eſpecially in this cold climate, where it gives a ſmart pain to jump out of a warm bed into the winter air: therefore this is a piece of hardineſs which cannot be inculcated too early, by all the means conducive thereto, whether advice, injunction, or ſhame. While under the eye of parents and maſters, they may be kept conſtantly to a certain hour, which will make it the eaſier for them to perſevere afterwards, when gotten from under that controul: if no diſorder or accident intervene, they

 will

will need no more than one nap, which cuſtom will have brought to terminate of itſelf juſt at the uſual hour; and then, if they turn upon the other ear to take a ſecond, they ſhould be taught to look upon it as an intemperance, not at all redounding to their credit. But this ſecond nap is not ſo bad as lying awake, than which nothing tends more to foul the blood, to ſharpen the juices, to exhauſt the ſpirits, to unbrace the ſolids, to heat the blood, to ſtupify the underſtanding, to deſtroy hardineſs, and produce other inconveniencies of very miſchievous conſequence. Let them ſeek their amuſements elſewhere, but reſerve the bed as a place appropriated to ſleep and ſickneſs; for if it were poſſible to live without either of thoſe ſuſpenſions of the enjoyments of life, nobody would ever think of making a bed a part of his furniture.

But it will be very difficult to get a man from his pillow till he is quite tired of it, if he has nothing to do when he is up; for he will be apt to think, that if he muſt be idle, he may as well be idle a-bed as elſewhere. I do not ſay this is a good reaſon, but it will certainly weigh as ſuch: thus ſloth is the child of idleneſs, continually nouriſhed by it, and would die away of itſelf, if the latter could be removed. Therefore it would be of great benefit to young people to contrive, if poſſible, that they ſhould always have ſome employment to turn to immediately upon riſing, ſome taſk enjoined, which, if they diſpatch early, they ſhall have more time allowed them afterwards for their own amuſements; or, which is better, ſomething to their liking, that they may apply to with pleaſure, and

ſtill

will ſtart foremoſt in their thoughts as ſoon as awake *. For where inclination can be preſſed into the ſervice, it will do its buſineſs more effectually, than fear or authority, and will continue to operate afterwards when they are gotten from under the verge of authority: for having experienced the benefit of this management, they may be induced to practiſe the like upon themſelves, and chooſe ſomething every night for which they find an eagerneſs, either work or diverſion, ſometimes one and ſometimes the other, for their firſt morning employment. Nor is it enough to reſtrain ſleep within due bounds, if the waking hours be ſuffered to dream away in a torpid indolence not much different from ſleep: it is of great ſervice even to the health, to cultivate a ſpirit of activity continually exerting itſelf in ſome exerciſe either of body or mind. The former is more neceſſary for the animal machine, and for that reaſon deſerves to be particularly regarded for ſuch as are deſtined to follow ſome ſedentary profeſſion, that they may be inured by early cuſtom, never to ſit ſtill with their hands before them in the intervals of buſineſs, but to move briſkly in their common actions, and daily to practiſe ſuch recreations as may keep the circulation to its proper flow, to prevent ill humours from gathering in the blood.

Yet an activity of mind too, is not uſeleſs to the body, there being ſuch an intimate connexion between

* On this account, inſtead of the uſual cuſtom of obliging children to ſay their leſſons before breakfaſt, they ſhould be ſet to ſome eaſy and *pleaſing* employment. *Editor.*

the groſſer and finer organizations, that irregularities in the one will not fail to produce their like in the other. There are ſome who love to ſit in a corner, building caſtles in the air, muſing upon improbabilities ſoothing to their fancy, and wiſhes of what can never happen, or perhaps upon ſomething that has vexed them, or the imaginary dread of miſchiefs never likely to befall: though this may ſeem an intenſeneſs of thought, wherein the mind is rather too buſy, than too remiſs, it is in reality not an activity, but paſſiveneſs, bound down to an object riſing mechanically in the imagination. Tempers of this caſt have a perpetual liſtleſſneſs and dilatorineſs; they apply to nothing readily, they do nothing currently, but want to put off every thing another minute, even their meals, their diverſions, and their beloved nightly repoſe. Such ſtagnation of thought, become habitual, muſt inevitably introduce a like ſtagnation of the vital juices, fret and waſte the ſpirits, generate fearfulneſs and melancholy, and impair the health more than will be eaſily imagined.

This miſchief, then, deſerves an early attention to obviate; the more becauſe difficult to be diſcovered in its beginnings, for we cannot penetrate into the thoughts, to ſee what paſſes there: but before grown inveterate, it will ſhow itſelf in the actions, or rather in the inertneſs of diſpoſition, and then no means ſhould be omitted, that can be deviſed, to teach children to find an iſſue for their thoughts, by running them in current trains, and to take pleaſure in making good diſpatch of every thing, as well in their taſks as their amuſements.

[stamp]

XX.

Adelaide has been constantly washed from head to foot every day; in summer with cold, and in winter with lukewarm water, observing at the same time, to rub her with a sponge. She also sleeps on a hard bed without curtains, the door and windows of her chamber are almost always open in the day-time, excepting in damp weather, and she has been accustomed to but very little fire by day, and none by night.

My children are equally accustomed to heat and cold, to sunshine and rain, without being incommoded by either; but this I have done by degrees, and in moderation, for I have not had the cruelty to make them hazard the loss of their lives, in order to strengthen their limbs.

XXI.

Mad. de Clemire took this occasion to repeat to her children, how necessary it is for them to attend to the different properties of the food we usually take; a knowledge of which, joined to temperance, would preserve them from a number of inconveniencies, and sometimes from serious illness; as for instance, what is heating, cooling, sharp, softening, &c. Children should be made acquainted with the nature of their constitutions *, whether bilious, plethoric, or phlegmatic; whether their lungs are delicate, or their nerves weak, and what kind of food is particularly fit for them. They should be taught what regimen should be adopted in a number of slight indispositions,

* Dr. Willich is of the same opinion.

which it is often dangerous to neglect; ſuch as ſore throats, complaints in the bowels, indigeſtions, nervous attacks, ſuppreſſed perſpiration, &c. To theſe might be added, the proper treatment for blows on the head, deep cuts, pinches, and burns. The ſtudy of botany will teach them the properties of ſeveral plants, and many of the technical terms uſed in phyſic. I know mere children who have learned all this. It is not my wiſh to make them little phyſicians, but to enable them to do without medical advice in a variety of ſlight indiſpoſitions, which may be eaſily cured by temperance ſimple remedies. If all young perſons poſſeſſed this ſort of knowledge at their firſt entrance into life, they would, for a much longer time, preſerve their health and complexions, which they generally loſe before the age of thirty, and, though medical works are totally unfit for children, extracts from the moſt approved authors may be put in their hands.

They ſhould alſo be taught the proper management of their teeth and gums.

XXII.

Nurſes ſhould do all in their power to prevent diſeaſes; but when a child is taken ill, ſome perſon of ſkill ought immediately to be conſulted. The diſeaſes of children are generally acute, and the leaſt delay is dangerous.

Writers on nurſing have inveighed with ſuch vehemence againſt giving children too much food, that many parents, by endeavouring to ſhun that error, have run into the oppoſite extreme, and ruined the conſtitutions of their children. But the error of pinch-

ing

ing children in their food, is more hurtful than the other extreme. Nature has many ways of relieving herself when overcharged; but long fasting is extremely hurtful to young people, and a child who is pinched with hunger, will never become a strong or healthy man.

All strong liquors are hurtful to children. Some parents teach their children to guzzle ale and other fermented liquors at every meal. Such a practice cannot fail to do mischief. Milk, water, butter-milk, or whey, are more proper for children to drink. If they have any thing stronger, it may be fine small beer or a little wine mixed with water. The stomachs of children can digest well enough, without the assistance of warm stimulants: besides being naturally hot, they are easily hurt by every thing of a heating quality.

There are various ways of making young people useful without hurting their health. The easier parts of gardening, husbandry, or any business carried on without doors, are most proper. These are employments which most young people are fond of, and some parts of them may always be adapted to their age, taste, and strength. Such parents, however, as are under the necessity of employing their children within doors, ought to allow them sufficient time for active diversions without. This would both encourage them to do more work, and prevent their constitutions from being hurt.

Some imagine, that exercise within doors is sufficient; but they are greatly mistaken. One hour spent in running, or any other exercise without doors, is worth ten within. When children cannot go abroad,

 they

they may indeed be exerciſed at home. The beſt method of doing this is to make them run about in a long room, or dance. This laſt kind of exerciſe, if not carried to exceſs, is of excellent ſervice to young people; it cheers the ſpirits, promotes perſpiration, ſtrengthens the limbs, &c. I knew an eminent phyſician who uſed to ſay, that he made his children dance, inſtead of giving them phyſic. It were well if more people followed his example.

Every child, when in health, ſhould at leaſt have its extremities daily waſhed in cold water. This is a partial uſe of the cold bath, and is better than none. In winter this may ſuffice; but in a warm ſeaſon, if a child be relaxed, or ſeem to have a tendency to the rickets or ſcrophula, its whole body ought to be immerſed in cold water. Care, however, muſt be taken not to do this when the body is hot, or the ſtomach full. The child ſhould be dipped only once at a time, ſhould be taken out immediately, and have its ſkin well rubbed with a dry cloth.

It is the buſineſs of the rich to ſee that their children be daily carried abroad, and that they be kept in the open air for a ſufficient time. This will always ſucceed better if the mother goes along with them. Servants are often negligent in theſe matters, and allow a child to ſit or lie on the damp ground, inſtead of leading or carrying it about. The mother ſurely needs air as well as her children; and how can ſhe be better employed than in attending them?

A very bad cuſtom prevails, of making children ſleep in ſmall apartments, or crowding two or three beds into one chamber. Inſtead of this, the nurſery

THE
ought always to be the largeſt and beſt aired room in the houſe.

Children may always be allowed to take as much ſleep as they pleaſe: but, for adults, ſix or ſeven hours is certainly ſufficient, and no one ought to exceed eight. Thoſe who lie a-bed more than eight hours may ſlumber, but they can hardly be ſaid to ſleep; ſuch generally toſs and dream away the fore-part of the night, ſink to reſt towards morning, and doſe till noon. The beſt way to make ſleep ſound and refreſhing is to riſe betimes. The cuſtom of lying a-bed for nine or ten hours, not only makes the ſleep leſs refreſhing, but relaxes the ſolids and greatly weakens the conſtitution. Let any one, who has been accuſtomed to lie a-bed till eight or nine o'clock, riſe by ſix or ſeven, ſpend a couple of hours in walking, riding, or any active diverſion without doors, and he will find his ſpirits cheerful and ſerene through the day, his appetite keen, and his body braced and ſtrengthened.

All attempts to mend the human ſhape are highly pernicious; the moſt deſtructive of them in this country is, that of ſqueezing the ſtomach and bowels into as narrow a compaſs as poſſible, to procure, what is falſely called, a fine ſhape.

The feet likewiſe often ſuffer by preſſure. How a ſmall foot came to be reckoned genteel, I will not pretend to ſay; but certain it is, that this notion has made many perſons lame. Nor is the high heel leſs hurtful than the narrow toe. A lady may ſeem taller for walking on her tiptoes, but ſhe will never walk well in this manner. It ſtrains the joints, diſtorts the

 limbs,

limbs, makes her ſtoop, and certainly deſtroys all her eaſe and gracefulneſs of motion. It is entirely owing to ſhoes with high heels and narrow toes, that not one female in ten can be ſaid to walk well.

In fixing on the clothes due care ſhould be taken to avoid tight bandages. Garters, buckles, &c. when drawn too tight, not only prevent the free motion and uſe of the parts about which they are bound, but likewiſe obſtruct the circulation of the blood, which prevents the equal nouriſhment and growth of theſe parts, and occaſions various diſeaſes.

XXIX.

While children ſhould be guarded againſt intemperance, they ſhould be fully fed with nutritive and generous food; and the leſſons of temperance ſhould appear to them to be moral, and not economical. The preſent faſhionable and ſcanty diet has fatal effects on their conſtitutions. Diſorders occaſioned by repletion are eaſily removed, thoſe occaſioned by inanition ſeldom or never. Children ſtarved in our little ſchools, never become vigorous and healthy. It is among women this evil has the moſt alarming effects. They are generally ſhut up in gloomy old houſes, fed on ſcanty and improper food, and come out with injuries which no time or care can remove.

XXX.

It is, I believe, generally agreed by all the medical profeſſion, that the fleſh of well grown animals is eaſier of digeſtion than the fleſh of young ones; and as it affords a more generous nouriſhment, a ſmaller quantity of the one will anſwer the purpoſes of a larger

quantity

quantity of the latter. It will then be proper for the tutor to take especial care, that the flesh of young animals be banished from the table of his pupils. Their constitution will receive advantage from it, and the taste they will thus acquire be more agreeable to the principles of benevolence, in forbearing to destroy life, almost in the first moments of existence.

I am far from thinking, that sugar should be entirely left out of the diet of children. Sugar has very valuable medical properties *. It is antiputrescent in a high degree, and will agree with all stomachs, when they are used to it. It has sufficient warmth to correct the coldness of raw fruit, and it has a sufficiently stimulating quality to make up for the use of fermented liquors, which never ought to be given to children; besides, every taste that is so general as the love which children have to sweet viands, should be attended to, as the dictate of nature for some useful end.

We should seldom, or perhaps never, hear of consumptions, if the custom was adopted of putting on the linen cold; and if the practice was continued of bathing the whole body in cold water from the period of infancy, to a state of maturity. It is almost inconceivable to what a degree of hardiness children will attain when their habits are all favourable to this end. Yes; if an absurd and senseless prudery did not interfere to taint the unspotted mind, by obtruding on it its own gross ideas, the little innocents, wholly taken up with their sports, would either not feel, or not regard, the action of the air on their naked bodies; and thus insure a robust constitution, before that pe-

* Dr. Rush strongly recommends sugar for children. *Editor.*

riod

riod when decency requires us to conform to the manners of ſociety. Do not miſtake me; I do not mean that children ſhould not be clothed, but let their clothing be thin; never ſubject them to the trammels of ſtays; and, when in health, ſuffer them to run about *for at leaſt an hour* before you put on their ordinary dreſs.

XXXII.

Throughout the whole animal kingdom every young creature requires almoſt continual exerciſe, and the infancy of children, conformable to this intimation, ſhould be paſſed in harmleſs gambols, that exerciſe the feet and hands, without requiring very minute direction from the head, or the conſtant attention of a nurſe. In fact, the care neceſſary for ſelf-preſervation is the firſt natural exerciſe of the underſtanding, as little inventions to amuſe the preſent moment unfold the imagination. But theſe wiſe deſigns of nature are counteracted by miſtaken fondneſs, or blind zeal. The child is not left a moment to its own direction, particularly a girl, and, thus rendered dependent, dependence is called natural.

A girl, whoſe ſpirits have not been damped by inactivity, or innocence tainted by falſe ſhame, will always be a romp, and the doll will never excite attention, unleſs confinement allows her no alternative. Girls and boys, in ſhort, would play harmleſſly together, if the diſtinction of ſex was not inculcated before nature makes any difference. But, under the pretence of preſerving perſonal beauty, the limbs and faculties of girls are to be cramped with worſe than

Chineſe

Chinese bands; and the sedentary life they are condemned to live, whilst boys frolic in the open air, weakens the muscles and relaxes the nerves. The baneful consequences, which flow from this inattention to health during infancy and youth, extend further than is supposed—dependence of body naturally produces dependence of mind; and how can she be a good wife or mother, the greater part of whose time is employed to guard against or endure sickness? Nor can it be expected that a woman will resolutely endeavour to strengthen her constitution, and abstain from enervating indulgencies, if artificial notions of beauty, and false descriptions of sensibility, have been early entangled with her motives of action.

XXXIII.

The exercises I employed to strengthen the bodies of my pupils were; 1st. leaden soles to their shoes; 2d. dumb bells; 3d. a pulley like artificial wells and buckets; 4th. a doffer or small basket to carry on the back; 5th. climbing a rope; 6th. wheeling a wheelbarrow; 7th. weights to the feet; 8th. leaping and running divided into trials of speed, and trials of long-windedness; 9th. walking, running, and leaping on the tight-rope, which is of great use in preventing young persons being giddy and sick in climbing high places, walking in narrow paths, &c. 10th. riding; 11th. swimming; 12th. archery; 13th. shooting; 14th. fencing; 15th. military exercise; 16th. billiards; 17th. shuttlecock; 18th. dancing.

In all these exercises one general rule should be invariably followed, viz. to consult the child on every exercise he is to perform, and never permit him to

uſe any that would occaſion the leaſt pain or uneaſineſs. Theſe exerciſes ſhould be firſt uſed in the fifth year, beginning with running, driving wheelbarrows, and carrying weights, then leaden ſoles, doffers, the pulley, &c.

XXXVII.

When the leaſt tendency to become awry is obſerved in children or young perſons, they ſhould be adviſed to lie down on a bed or ſofa for an hour in the middle of the day, for many months, which generally prevents the increaſe of this deformity, by taking off for a time the preſſure of the head, neck, and ſhoulders, from the ſpine of the back, and at the ſame time tends to make them grow taller.

Young perſons ſhould alſo be allowed backs to their chairs, and be ſuffered to lean back or play on the carpet occaſionally, as the bones require this relief when ſoft and pliable. Forms are on this account bad things. Children and young people ſhould alſo avoid ſleeping on the ſame ſide of the bed every night, or ſitting always on the ſame ſide of the fire-place, or window, leſt they acquire a habit of bending towards that ſide.

Back-boards, ſtocks for the feet, &c. often produce worſe conſequences than they are intended to remove. The turning the toes quite out and preſſing in the knees, as they ſtand erect, when carried to exceſs, are particularly injurious, and have, I ſuſpect, ſometimes cauſed an irrecoverable lameneſs in the hip-joint.

Ringing a real bell as hung in churches, or drawing

up a weight by a cord over a pulley with a fly-wheel, to prevent its too hasty descent, would be a useful exercise to young people, as it both extends the spine and strengthens the muscles of the chest and arms.

Dumb-bells should be very light, if they are used at all, otherwise they load the spine of the back, and render the shoulders thick and muscular. Madame de Genlis advises weights to be carried on the head, and even to add weights to the soles of the shoes of children, to strengthen, as she supposes, the muscles of locomotion in walking and running. It is evident, that carrying weights on the head must be injurious to young people, especially where there is a tendency to softness of the bones; as it may contribute to bend the spine by their pressure, and to impede the perpendicular growth of the body; and the walking in weighted shoes may induce awkward gestures without any adequate advantage.

No room should be warmer than 60 or 65 degrees. To ventilate the rooms where young people sit or sleep, it is convenient to saw off about one inch from the tops of the doors, and opposite this aperture, to nail along the top of the door a tin plate about two inches wide, rising in an angle of 45 degrees, which will bend the current of air up towards the ceiling, where it will mix with the warm air of the room and sink down without danger of giving cold to any one.

Squinting is often occasioned by one eye being weaker than the other. This I suspect is often occasioned in infancy, by tying a bandage for too long a time over an eye which has happened to be slightly inflamed, and thus decreasing its power of action by disuse.

diſuſe. In this caſe, the ſtrong eye might be covered every day for an hour or two with a piece of gauze, ſtretched upon a circular piece of whalebone, ſo as to render the viſion of this eye as indiſtinct as the other, ſo that the child will naturally turn both eyes to the ſame object, and in a little time the weak eye will become ſtronger by being uſed, or the ſtronger weaker by being diſuſed, and the child will ceaſe to ſquint. Another kind of ſquinting is owing entirely to a bad habit, and conſiſts in looking at objects with one eye only at a time. As in this kind of ſquinting the child attends to objects with the moſt diſtant eye only, it may be cured by fixing a parchment gnomon on the noſe of the child, which ſhould project about an inch from the ridge of it, and thus cauſe him for a time to view oblique objects with the eye which is neareſt to them.

From children being kept too long in one poſition, or at one employment, they become reſtleſs, and gain tricks of involuntary actions, as twitchings of the face, biting nails, geſticulations of the limbs, &c. which are generally at firſt occaſioned by the want of ſufficient bodily exerciſe, to expend the ſuperfluous animal power, like the jumping of a ſquirrel in a cage. To prevent this, children ſhould be ſuffered to change their attitudes and walk about as they get their leſſons.

A bandage nicely applied on the moving muſcles, or an adheſive plaſter, put tightly over them, ſo as to give pain when the muſcles are thrown into action, will often be of ſervice.

Very young children ſhould not lie on very hard beds, as it may occaſion them to reſt on too few parts

at

at a time, which hardens thofe parts by preffure, and prevents their proportionate growth. A new-born infant fhould fleep with its mother or with a young nurfe, and not in a folitary crib. All animals, who produce a feeble offspring, prepare a foft bed for them, and brood them with their wings, or clafp them to their bofoms, for the fake of warmth.

The rheumatifm, and other inflammatory difeafes, are frequently occafioned in crowded fchools, by placing fome of the beds with one fide againft a wall; where the weaker child, confined by a ftronger bedfellow, is liable to lie for hours together with fome part of it in contact with the cold wall, which in the winter months has often been attended with fatal confequences.

The children of the inferior poor, and of families which have adopted fome ill-advifed rules of abftemious diet, are frequently ftarved into the fcrofula, and become pale-faced and bloated, owing to a deficiency of the quantity of blood, and to a want of fufficient ftimulus to the abforbent fyftem.

A glafs of mere wine fhould never be given to children, as it injures their tender ftomachs like a glafs of brandy to a grown perfon, and induces thofe difeafes which it is often erroneoufly given to prevent; as weaknefs of digeftion, with the production of the worms in confequence. Wine, however, diluted with thrice its quantity of water, may be allowed, if required, inftead of fmall-beer: or ale or cyder diluted with thrice their quantity of water.

The

XL.

The ſyſtem of improvement in the management of children has been principally confined to the period of infancy; leſs attention ſeems to have been beſtowed upon invigorating the conſtitutions of girls, as they advance towards maturity; but it is not ſufficient to lay a good foundation, ſome attention ſhould ſurely be paid to the ſuperſtructure. The free uſe of air and exerciſe is the common gift of heaven, from which none ſhould be debarred from motives of ſmall importance; but how often has an over-anxiety for the delicacy of the complexion, or the apprehenſion of her becoming a romp, reſtrained a girl from the indulgence of enjoying either in a ſufficient degree to ſecure her from that feeble, ſickly, languid ſtate, which frequently renders her not only capricious but helpleſs through the whole courſe of her life! There is no reaſon for maintaining any ſexual diſtinctions in the bodily exerciſe of children: if it is right to give both ſexes all the corporeal advantages which nature has formed them to enjoy, let them both partake of the ſame rational means of obtaining a flow of health and animal ſpirits, to enable them to perform the functions of life. Let girls be no longer confined to ſedentary employments in a nurſery, or at beſt permitted to take a gentle walk in a garden as an apology for more vigorous exertions, while their brothers are allowed the unreſtrained enjoyment of their active powers, regardleſs of ſpoiling their clothes, or the inconveniencies of the various ſeaſons.

The firſt occupations of the day ſhould be abroad, for the benefit of inhaling the morning air; not that their

their excursions should be confined to that part of the day alone, they should live out of doors as much as possible, without interfering with the necessary avocations, which will sometimes unavoidably oblige them to remain in the house. Employments should be contrived on purpose to induce them to pass a large portion of their time in the air, nor should they ever be permitted to sit within long at a time. A mere walk scarcely supplies sufficient exercise to produce a quick circulation, something therefore more active should be adopted, running races, trundling a hoop, skipping with a rope, battledore and shuttlecock, ball, jumping, dumb-bells, swinging, and many other amusements of the like nature, are suitable for the purpose, and may, with equal propriety, be practised by both sexes, being by no means incompatible with delicacy of person and manners. Let it never be forgotten that true delicacy consists in purity of sentiment, and is as much superior to its substitute external manners, as a real gem to one that is artificial.

Though girls may not be able to bear the extremes of heat and cold so well as boys, yet by gradual advances, they may be inured to bear the transitions of the seasons without much inconvenience; nor ought they, if healthy, to be so tender as to be confined to the house by the coldest day that is felt in our climate. An habitual use of the cold-bath is conducive to fortify the habit, and enable it to resist the changes of the atmosphere: where that cannot be obtained, a liberal use of cold water should be substituted for it, as necessary for the combined purposes of health and cleanliness of person. It is a mistaken notion that children should wear the same clothing in winter as in summer,

ſummer, with deſign to make them hardy; in this changeable climate their dreſs ſhould be regulated by the weather *, and warm flannel petticoats and worſted ſtockings may be conſidered as neceſſary for maintaining a briſk circulation, and encourage a willingneſs to play abroad when the cold is ever ſo ſevere. Warmth, lightneſs, and convenience, are eſſential requiſites in the dreſs of a child. Every reſtraint that tends to diſtort and compreſs any part of the body is as injurious to grace and proportion as to health. Steel-collars, braces, backboards, and feet-ſtocks, may be carried to a very dangerous exceſs, and cauſe that deformity which they are intended to prevent.

XLI.

Thoſe children who are reſtrained in the choice or quantity of their food, uſually think that eating is a matter of great conſequence, and are ſtrongly tempted to be diſhoneſt, to gratify their palate. On the contrary, young people, who are regularly let to eat or drink as much as they pleaſe, can have no temptation from hunger or thirſt to deceive, and if there are no whimſical diſtinctions between wholeſome and unwholeſome †, or epicurean diſtinctions between varieties and plain food, the imagination and pride of children will not be rouſed about eating.

Rouſſeau thinks all children are gluttons. All children may be rendered gluttons, but few, who are properly treated with reſpect to food, and who have any literary taſte, can be in danger of continuing to be

* Dr. Buchan is of the ſame opinion. *Editor.*

† Dr. Buchan ſays, "Diet ought not to be too uniform. The "conſtant uſe of one kind of food might have ſome bad effects." *Ed.*

 fond

fond of eating. We therefore, without hesitation, recommend it to parents never to hazard the truth and honour of their pupils by prohibitions, which seldom produce any of the effects that are expected.

XLV.

Since the appearance of the *modern* mode of education, as it has been called, but which the learned know may be found in Plato and other Greeks; since the promulgation of the principles of Locke, Rousseau, Basedow, and Salzmann, the night of monastic education, as every one knows, has gradually dispersed; many ancient institutions have been reformed; and private education has assumed a very different aspect. These highly valuable steps deserve every acknowledgment. If they be thoroughly examined, however, it will appear, that they are almost wholly turned to the cultivation of the mind; to better methods of instruction from the a, b, c, to trigometry, to improvement of the mental faculties, to better moral instruction: but the poor *body* is nearly forgotten. But though the improvement of the mind ought to be our constant aim, yet as the mind cannot accomplish any thing of worth and importance without the aid of the body, assuredly it is incumbent on us, to promote the health and dexterity of the body, that it may be capable of serving the mind, and assisting, instead of impeding its operations. For this reason Plato calls him a cripple, who, cultivating his mind alone, suffers his body to languish through sloth and inactivity. In this passage is included much important truth; may parents, tutors, and magistrates, at length lay it to heart.

If we ſet proper bounds to late ſleeping in a morning, reading of novels, playing at cards, viſiting the theatre, which is a place little calculated for youth, long meals, and a thouſand other modes of idling away the hours, in which our youth conſume a large portion of their moſt valuable years, we ſhall have ample time for improving the corporal faculties in the manner here recommended. I ſay this chiefly with a view to the elder part of our youth: but with children under the age of eight, if we would not counteract Nature's exertions for the *perfectioning of their bodies*, we muſt not make the cultivation of the mind the principal object. There is not, perhaps, a greater and more reprehenſible miſtake in education, than the raging propenſity of compelling children to extraordinary (mental) exertions, and exacting from them a rapid progreſs: this is the grave both of their health and their talents; and, notwithſtanding all that has been ſaid againſt it by men of great abilities, who have attacked it with more force than ſucceſs, it is ſtill by far too common. This age, I ſhall repeat with Tiſſot, is deſigned for bodily exerciſe, which ſtrengthens the frame, and not for ſtudy, which enfeebles it and checks its growth.

Let the beginning of life, the firſt ſix years perhaps, be employed entirely in forming the body and the organs of ſenſe, as much as poſſible in the open air, without regard to weather or the ſeaſons. I do not mean that the child ſhould be ſuffered to grow up like a wild animal; for his mind may receive conſiderable inſtruction through the medium of the ſenſes, and from what paſſes among the perſons about him; and in theſe two ways he may acquire much more know-

ledge

ledge by the end of his ſixth year, than a child who had learned to read in his fourth. In his ſeventh year let him ſpend an hour every day at his book; in his eighth, two hours; and ſo on, till in his fifteenth he will have nine hours allotted for ſtudy. I may be permitted to give the following ſketch, not by way of preſcribing preciſely how a boy's time ſhould be employed, but as a proof, that children will not want time for exerciſe to improve the body *.

Age.	Hours of ſleep.	Waking hours.	Of the latter may be employed,	In ſtudy.	Meals, reſt, &c.	Corporal exerciſes.
7	9	15		1	4	10
8	9	15		2	4	9
9	9	15		3	4	8
10	8	16		4	4	8
11	8	16		5	4	7
12	8	16		6	4	6
13	8	16		7	4	5
14	7	17		8	4	5
15	7	17		9	4	4

In this ſketch I have had in view a youth deſtined to the purſuits of ſcience; nor do I think ſuch ſhould ever employ more than nine hours a day in ſtudy, and then he will have four left for gymnaſtic exerciſes. Even when he is grown up, whatever be his office, he ought not to have leſs than three hours a day to employ in bodily exerciſe. With thoſe who are not to be employed in profeſſional ſtudies, and thoſe who are deſtined to mechanical occupations, the

* Though a child of ſeven years old may have ten hours to ſpare for the improvement of the body, yet I believe few children are ſufficiently ſtrong to ſpend the whole of that time in gymnaſtic exerciſes. *Ed.*

 caſe

caſe is different: ſuch, I think, ſhould not ſtudy more than ſix hours a day after the age of twelve, and ſhould employ ſix hours in gymnaſtic exerciſes, or manual labour.

Children are frequently confined to their books for ſeveral hours in a day, merely becauſe their parents or tutors are at a loſs how to find occupations for them when the ſchool-hours are ended, ſo that of courſe their leiſure time is for the moſt part ſpent idly, or to no uſeful end. But inſtead of ſuffering children to play away all their time that is not ſpent in ſtudy, I propoſe that bodily exerciſes and recreations ſhould enter into the ſyſtem of education, and that a particular maſter of gymnaſtics ſhould be appointed, who ſhould have the ſole charge of the exerciſes of youth *. Parents, it is your duty to take upon you the guidance of your children's ſenſes, and to conduct them uniformly in *that* direction which leads to manlineſs and ſtrength of mind and body. Gymnaſtics unqueſtionably afford no ſlight means of approaching this end more nearly than has hitherto been done. They lead the pupil into the open air, where, in the ardour of exerciſe, he is regardleſs of rain and wind, heat and cold; where he ſteels his muſcles, integuments, and nerves; where bodily fatigue of various kinds becomes pleaſant to him; where he acquires

* I ſuppoſe the author does not intend that theſe exerciſes ſhould encroach on the hours of recreation, but that they ſhould be performed during the ſchool-hours, inſtead of confining young boys too cloſely to their books. Were the ſcholars never permitted to play, but when under the control of a gymnaſtic maſter, play itſelf would ſoon become a taſk. *Ed.*

what

what we term manlinefs: where in fhort he is more and more inured to receive from the hands of Providence the troubles of life with manly patience and activity, becaufe he has not merely learned to endure, but to feel pleafure in exercifing his powers in endurance.

Perhaps the following lift of exercifes, that may be fafely practifed in private families or fmall fchools, may be ufeful to thofe parents who do not wifh to put their children under the care of a gymnaftic mafter *.

1. Hopping on one leg, and trying who can hold out longeft; 2. Leaping over a pole or ftring; 3. Leaping with the affiftance of a pole from feven to ten feet long; 4. Leaping from a height with or without a pole; 5. Running races. This is not only ufeful as a gymnaftic, but perhaps there is nothing better to ftrengthen the lungs of thofe who are fhort-winded, than gradually habituating themfelves to the exercife of running, which may be divided into contefts of fpeed, and contefts of continuance. 6. Throwing a ftone or dart at a mark; 7. Shooting at a mark with a bow and arrow; 8. Throwing the difcus or quoit, which for children fhould only be made of wood; 9. Hanging to a beam. This greatly ftrengthens the hands and arms, which here fupport the whole weight of the body. The conteft is decided

* Had I followed the author through all his divifions and fubdivifions of gymnaftics, or noticed the various rules to be obferved in the performance of each exercife, I muft have extracted nearly the whole book. I have therefore only felected thofe parts that appeared the plaineft and moft practicable, and muft refer thofe who may wifh to ftudy the fcience of gymnaftics, to the original work. *Ed.*

 by

by time, and he who holds out longest is declared the victor; 10. Supporting themselves on the trunk of a tree or pole, by means of their legs and feet, without the assistance of their hands; 11. Climbing a tree or pole. Children should never be suffered to climb trees divested of their leaves, as on these the dead branches cannot be distinguished. 12. Standing on one leg, which may be varied by throwing a ball or sand-bag from one to another, pulling off their coats in this position, pulling off their boots and stockings without sitting down or steadying themselves by any object. 13. Standing on a plank fixed in the ground on its edge. The upper edge must not be above a foot from the ground, so that no one can be hurt by a fall. 14. Walking on a long pole placed horizontally, in which exercise the feet must be turned straight outwards, and care must be taken that the body be kept in a good position. 15. Standing still on the pole; 16. Seesaw; 17. Stilts, which is an exercise devoid of all danger, provided they extend above the head, by which means all danger of injury in the armpits from falling is avoided. 18. Skating, which every child of eight or ten years old, boy or girl, may, and ought to learn. 19. Balancing a staff twelve feet long made heavier at the top than the bottom by means of a round piece of wood; with this the balancer stands still, walks, runs, sits down, rises up, and shifts the pole from one finger to another. 20. Balancing the same staff at the end of another staff held horizontally, and having a hollow at the end to hold the perpendicular staff. 21. Lifting a weight fastened to a pole; for this purpose two poles six feet

long

long ſhould be procured, and theſe ſhould be placed on a horizontal bar at a convenient height, according to the ſize of the child: a weight or ſand-bag ſhould be hung on the end fartheſt from the hands, and in the repetition of this exerciſe the weight is to be moved farther and farther from the hands, as long as the ſtrength of the arms will admit. This inſtrument, it muſt be confeſſed, has not the exactneſs of the ſteel-yard, yet it ſerves extremely well, to ſhow the progreſſive ſtrength of the arm, if the poles are divided by notches at regular intervals. If the notches be numbered, the notch, at which each individual is capable of lifting the weight, may be noted down. Among thoſe who can lift equal weights, it may be made a matter of conteſt, who ſhall ſupport a given weight longeſt. I have found, that perſons by no means robuſt, if not abſolutely feeble, have in time acquired ſtrength to lift a weight, that would foil a more muſcular arm. The utility of this exerciſe therefore is unqueſtionable. The perſon lifting is to ſtand upright with his breaſt projecting forward, hold one of the inſtruments in each hand with a ſtraight arm, raiſe them ſlowly both together till the weights are a little above the horizontal line, and let them down again in the ſame manner. 22. Children and young perſons, who have high ſhoulders and ſhort necks, ſhould carry in their hands burdens of more or leſs weight, for a certain time every day, with their arms hanging down. The beſt weights for children are bags filled with ſand. 23. Skipping with a rope or hoop. 24. Skipping with the long rope, which is put in motion by two perſons, one at each end.

25. Trundling

25. Trundling a hoop, and ſometimes running through it, while it is in motion. The hoop ſhould be as high as the breaſt of the perſon who uſes it. 26. Dancing. 27. Military exerciſes. Infinite numbers of young people are extremely careleſs and indolent with regard to gait and attitude. As a remedy for this, military exerciſes, and particularly the various evolutions, that are connected with determinate poſitions of the body, are ſtrongly to be recommended; theſe are very agreeable to youth, provided, of courſe, we do not treat them as ſlaves, and drill them with a cane. It will readily be granted alſo, that young people cannot be too early inured to difficulties, to teach them patience and harden them for future contingencies. For this purpoſe long marches of ſeveral miles are excellent, and if the road be barren of natural objects, or a ſpeedy progreſs be deſired, the regular military pace is extremely convenient. Boys will take much delight in theſe marches and evolutions, and when once they have acquired a certain dexterity in the practice, they will come voluntarily and requeſt their leaders to march with them. 28. Bathing and ſwimming. I conſider the cold bath as an eſſential object in a good phyſical education; and a bathing-place as an indiſpenſable appendage to a public ſchool.

My own practice is to lead my ſcholars to a convenient place in a neighbouring river; for ponds are not ſo agreeable. The banks are ſkreened by buſhes, the depth, with which we are well acquainted, is not too great, yet ſufficient to admit of diving, and the current is gentle. The bank is perpendicular, and a

few feet high, so as to afford a commodious situation for leaping into the water. We undress ourselves singly behind the bushes, and put on a pair of linen drawers, reaching only half way down the thigh. We are not afraid of disordering our hair, for it is merely combed in the simplest manner. The following rules are deduced from my own experience.

1. A gradual progress should be observed. Beginners should be first taken to bathe in the latter part of a hot summer afternoon, because the water is then warmest.

2. But the best time for bathing is the morning; very early, if possible; but on no account just after a meal.

3. The master must never suffer his pupils to go into the water when they are hot, but must take care, that they first gradually cool themselves.

4. It is most eligible to leap into the water and instantly plunge the whole body under it. They who cannot do this, may throw the water over their heads with both hands.

5. Five or ten minutes are sufficient to refresh the body and strengthen the nerves. A pair of worsted gloves or a piece of flannel should be used to rub the skin, which will then be cleaned and invigorated.

6. Every person who bathes should wipe himself dry as soon as he gets out of the water and dress himself speedily. A little exercise is then very beneficial.

For such of my readers, as are convinced of the salubrity of this physical treatment, I do not mean to exclude the winter. I am persuaded, that we may bathe in the open air at all seasons: but I would not require

require too much. May all parents have ſo much regard for the health of their children, as to let them bathe at leaſt once every week! Water and a bathing-tub coſt much leſs than the medicine that will generally be ſaved by this practice.

What I have hitherto ſaid chiefly relates to gymnaſtics, I now proceed to ſhow that the exerciſe of the ſenſes is alſo of great benefit.

Locke has clearly ſhown, that none of our ideas are innate, but all acquired through the medium of the ſenſes: it can ſcarcely be queſtioned therefore, that the rectitude of a man's underſtanding, the quickneſs of his intellect, and the ſoundneſs of his judgment, muſt be in proportion to the accuracy of his ſenſes, the facility with which they perform their functions, and the clearneſs of the perceptions they convey to the mind. The exerciſe of our ſenſes, therefore, muſt be of the higheſt utility; and certainly it is no ſmall improvement in our ſyſtem of education, that we begin to inſtruct children more by imprinting ideas upon their minds through the medium of the ſenſes, than by filling their heads with empty words, which often convey to them vague, if not erroneous ideas, and thus lay the foundation of many ſubſequent miſtakes in their judgment and conduct.

But beſides the natural exerciſe of the ſenſes, I think it might be poſſible by artificial means to increaſe the powers of each ſenſe in the ſame manner, as hundreds of deaf and blind perſons, who ſupply to an aſtoniſhing degree the loſs of one ſenſe by the zealous cultivation of another. Accordingly, in exerciſes of this kind, ſometimes the eyes ſhould be covered,

ſometimes

ſometimes the ears prevented as much as poſſible from hearing, ſometimes the reſt of the ſenſes kept as free as may be from impreſſions. When children have acquired conſiderable readineſs by the natural exerciſe of the ſenſes, in their eighth or tenth year perhaps, I conſider it as a very pleaſing and uſeful occupation to exerciſe them artificially in the following manner:

I. *Exerciſe of the touch.* The much greater promptitude of the ſight and hearing evidently leads us to neglect the ſenſe of feeling; whence I am induced to think, that this deſerves our greateſt attention. The eyes are to be previouſly covered, and then let the perſon ſo blindfolded, 1ſt. Diſcover perſons by feeling their faces or hands, 2d. Diſtinguiſh coins, 3d. Tell what a perſon writes in the palm of the hand with a pencil or the point of a ſkewer, 4th. Diſtinguiſh the leaves of all kinds of trees and plants with which he is acquainted, 5th. Eſtimate the degree of heat of air and water according to the thermometer, 6th. Diſtinguiſh plates of poliſhed metal, of ſimilar figures, by their ſpecific heat, 7th. Eſtimate the weight of various ſubſtances in pounds, ounces, and the ſmaller weights, 8th. Tell all kinds of wood, and the different productions of the loom, 9th. Eſtimate the number of leaves in a book and tell the pages, 10th. Among a number of leaves of the ſame kind of paper, ſeparate the blank, written, and printed, 11th. Write, 12th. Eſtimate the length of various ſticks in feet and inches, the ſuperficies of a table, the ſolid contents of ſubſtances of regular figures, and the capacities of different veſſels, 13. Mould eaſy figures,

figures, mathematical for example, in clay or wax, paying attention to the ſize as well as the form, make pens, and cut out various objects, 14th. Diſtinguiſh all kinds of ſubſtances put into his hand, as chalk, ſealing-wax, &c. 15th. Let him endeavour to feel inſcriptions in relievo, as upon large coins. I have known two inſtances of a boy's finding the 3 on a Weimar threepenny piece, and the 12 on a groſch.

II. *Exerciſe of the ſight.* 1. Let him eſtimate every relation of magnitude as it exiſts in nature; length, breadth, height, depth, ſuperficies, ſolidity, and diſtance: both in the great, as yards, furlongs, miles, and in ſmaller dimenſions, as feet, inches, lines. The conjecture ſhould always be compared with actual meaſurement. This will at the ſame time afford a pleaſing mode of practically acquiring the art of menſuration. On ſultry days, for which more violent gymnaſtic exerciſes are not ſo well adapted, I have often had recourſe to theſe, and found that young perſons very ſoon acquire a conſiderable readineſs in them. It is above all things neceſſary to imprint as deeply as poſſibly on their minds accurate ideas of the different meaſures. When this is done, they will ſoon learn the art of applying them in all directions, and thus meaſure with the eye. 2d. Let him draw all kinds of mathematical figures without compaſſes or ruler, divide lines into a given number of parts, cut meaſures of feet, inches, and lines upon ſticks, copy mathematical figures in perſpective from models, draw ſchemes for them, cut them in paper, and put them together. All this muſt afterwards be

examined

examined by mathematical inftruments, and the errors corrected. 3d. Let him take for a pattern a picture, in which are many different fhades of colour; compound every fhade in it from the feven primary colours, and lay them all down upon paper; or let him merely declare of what colours each fhade is compofed. 4. Let him eftimate the weights of various bodies by looking at them. 5. Let him ftop his ears with his fingers, and hold a converfation by obferving the motion of the lips.

III. *Exercife of the hearing.* The youthful company, in which the fewer there are the lefs noife is to be apprehended, being all blindfolded, their mafter will do various things, and they muft tell what he is about; in other words, he will occafion fome noife in different ways, and they muft explain, whence the noife arifes. This admits of great variety. All common actions, as walking, writing, making pens, and the like, are foon difcovered; accordingly the mafter will proceed to fuch as are more unufual, for inftance ftepping up on a chair, or fitting down on the ground. When thefe are difcovered, with tolerable facility he will go farther. He will bid them guefs the figure, fize, and fubftance of things by the ear. For example, whence proceeds that found? from a glafs, a bafon, a bell, a piece of iron, fteel, copper, filver, wood, the table, or the bureau? Of what fize, and of what fhape is it?

IV. *Exercife of the fmell and tafte.* A perfon blindfolded may diftinguifh flowers, various articles of food, many metals, leaves of trees, frefh, and in many cafes, dry pieces of wood, and feveral other fubftances, by

by the ſmell alone, without touching them; and moſt of them by the taſte.

XLVI.

Children ſhould be daily waſhed from head to foot with cold water, but I muſt beg leave to make a few obſervations on the ſubject. They ſhould not be waſhed on being firſt taken out of bed, while they continue warm and their pores are open.—They ſhould be waſhed as expeditiouſly as poſſible, and then be well rubbed.—It is better to waſh delicate and weakly children in the evening, that they may be put to bed immediately afterwards. When this cuſtom is once eſtabliſhed, it ſhould be continued through life, and muſt on no account be omitted a ſingle day, leſt the habit ſhould be loſt. Even ſlight indiſpoſitions ſhould not prevent it; but in violent colds, eruptions, fevers or diarrhœas, it is prudent to ſubſtitute warm water, or entirely to omit waſhing for a few days.

Children ſhould alſo be bathed once a week in luke-warm water, and the degree of heat may be gradually leſſened in proportion as they gain ſtrength, till at laſt they may be accuſtomed in ſummer to bathe in river or rain water that has been expoſed to the ſun, without making uſe of any artificial heat. They ſhould however be rubbed all the time they are in the bath. Children ſhould not be bathed immediately after eating, neither ſhould they be immediately expoſed to the cold air, on which account it is better to bathe them at night, and put them to bed directly *.

* Dr. Willich thinks two hours after breakfaſt is the beſt time for bathing children. *Ed.*

Neatneſs

Neatneſs and cleanlineſs are ſo important for children and young people, that parents would do well to deprive them of many other accommodations, in order to procure them the bleſſing of freſh linen every day. By theſe means they will probably enſure them a ſtock of health and ſtrength, of more real uſe through life, than the bequeathing them a double portion of money.

The time of taking food is not matter of indifference. Children ſhould be accuſtomed to ſome degree of regularity, and ſhould only eat and drink about four times a day, at certain fixed hours *. I have obſerved that thoſe children, who eat all day long without keeping to any particular rules, generally become unhealthy and debilitated. It is abſolutely neceſſary that the ſtomach ſhould be ſuffered to finiſh the buſineſs of digeſtion, and reſt ſome time afterwards, to recover its tone and collect a freſh ſupply of the gaſtric juice, which is ſo important to digeſtion.

Children ſhould never be ſuffered to lie in bed after they are awake, but be taken up immediately. I muſt be permitted to add a word of advice on the ſituation of apartments where children ſleep. It muſt not be forgotten that we ſpend great part of our lives in the bedchamber, and that conſequently its healthineſs or unhealthineſs muſt be very important to our phyſical well-being. This advice regards children ſtill more than adults, becauſe they are more affected by external impreſſions, and it is well known

* Fenelon and Dr. Buchan are of the ſame opinion. *Ed.*

that the important proceſſes of nouriſhment and growth, of ſecretion and excretion, are principally carried on during ſleep. Inſtead therefore of ſuffering children to paſs *half their time* in cloſe bed-chambers the nurſery ſhould be the largeſt and moſt airy room in the houſe, and if poſſible expoſed to the ſun, which not only warms the room, but purifies the air.

Children ſhould not be ſuffered to ſleep on feather-beds, but on mattreſſes ſtuffed with horſe-hair, ſtraw, or dried moſs. Neither ſhould their pillows be made of feathers, which are too heating to the head, and produce catarrhs, defluxions, and apoplexies *.

I conſider it unwholeſome to place the bed on the floor, for it is well known that in every place inhabited by human beings a certain quantity of fixed air is produced, which by its ſpecific gravity ſinks to the ground and there forms a ſtratum of unwholeſome air, by no means adapted to ſupport life, and highly prejudicial to all thoſe who breathe it, but more particularly to children. The moſt wholeſome ſituation for a bed is the middle of the room between the cieling and the floor, for the lighteſt part of the corrupted air, known by the name of inflammable gas, aſcends to the ceiling. It is, therefore, always deſirable to raiſe the bed about five feet from the floor.

XLVII.

An apartment inhabited by children ought to be ſpacious, lofty, perfectly dry, and if poſſible above

* Struve is of the ſame opinion. *Ed.*

the

[library stamp]

the ground-floor. Wealthy parents should assign two chambers, opening into each other, for the purpose of a nursery: in one of these the children might sleep, and remain in the other while awake: but they ought never to sleep in the same room where they have passed the day; because breathing, perspiration, and vapours arising from hot victuals, contaminate the atmosphere.

There are several periods of human existence, at which we observe unusual exertions of the plastic powers, and remarkable changes in the whole physical system of mankind. Such alterations or periods of evolution are generally evident, first, about the second year of life, when the teeth likewise appear in a more perfect state; secondly, about the sixth or seventh year in consequence of a more rapid growth of the body; thirdly, about the time of puberty, &c.

At these respective periods children are more than usually debilitated; being neither able to endure strong impressions from without, nor any exertions of muscular strength. These considerations ought to influence the whole of their treatment; as we cannot fail to discover the temporary manifestations of weakness by paying a small share of attention to the subject.

At these times it would be most prudent and advisable to leave children to their own choice; we should not compel them to walk, when they find such attempts attended with difficulty, but allow them to roam at pleasure, and, if they show a disposition to sedentary amusements, afford them frequent passive exercise in a carriage or little chaise. All untoward symptoms

will ſpontaneouſly ſubſide after this general and debilitating revolution; eſpecially when no harſh or premature meaſures have been adopted.

With reſpect to the operations of the mind alſo children are more irritable than at any other ſtage of life. We ought, therefore, to be ſomewhat more indulgent toward them; without however ſpoiling their temper. Much patience will conſequently be requiſite, as it ſhould be conſidered, that their irritability, peeviſhneſs, and ill humours, ariſe from the preternatural ſtate of their frame: yet here likewiſe circumſpection is neceſſary, that we may not lay the foundation of moral depravity, by allowing them a number of uſeleſs things which ſoon become indiſpenſable wants, by anticipating every frivolous wiſh, or even ſuffering them to tyrannize over their attendants, and thus rendering them capricious and deſpotic. We ought, therefore, not to permit ſervants and viſitors, from a miſtaken idea of raillery, to teaze children while under the influence of morbid ſenſibility, or to beat and toſs them about were it only in play.

I conſider bathing as the grand arcanum of ſupporting health, on which account, during the earlieſt periods of infancy, this ought to be conſidered as one of thoſe ſacred maternal duties, the performance of which ſhould on no account be neglected a ſingle day. In order to train up more healthy members of ſociety, it would, in my opinion, be previouſly neceſſary to re-eſtabliſh domeſtic baths and introduce them into general practice. Every propoſal therefore, which contributes to that ſalutary end, ought to be re-

ceived with gratitude and duly supported. But daily bathing in cold water is certainly not the proper means of strengthening infants or improving their health. On this account they should be bathed in a tepid bath, which should never exceed 98 degrees of Fahrenheit's thermometer. By progressively reducing the warmth of the bath one degree every month it will stand at 86° when the child is one year old; if this temperature be still further reduced in the next twelve months, so that the mercury in the glass falls to 74° when the child has completed the second year of its life, it may then with propriety be termed a cool bath, which may be continued through life; for this I believe to be much more healthy than the ice-cold bathing so generally practised by the English.

Though I consider feather-beds unwholesome for children and adults, yet I prefer them for infants under two years of age, because till that period they require a considerable, though not immoderate degree of warmth. But after that age, particularly in summer, the bed should be exchanged for mattresses.

When a child is six months old, it may be allowed a pillow of moss or horse-hair, either of which is more beneficial than feathers.

It is a pernicious custom to suffer children to be indiscriminately embraced and kissed by relations and strangers: for by this ceremony they may be easily infected with the most virulent disorders. And though no particular malady should be introduced by such contact, it is to be feared that the humours of the child may be contaminated by absorbing the poisonous saliva of an infected adult. Hence the incessant sla-

vering and impassioned kissing of infants, which we daily see practised by nurses, is certainly improper, and should not be tolerated by parents.

The appetite of healthy children is the safest guide with respect to their diet. If we have not by our own mismanagement contributed to extinguish this instinctive criterion, we may fully rely on its accuracy. Their food however should be plain and simple, and all fat meat, high dishes, pastry, cheese, and heating liquors, as wine, spirits, coffee, &c. should be avoided.

Children never ought to be dressed too warm, though attention should be paid to the season, climate, travelling, long continuance in severe cold air, and particularly the age of the children. This limitation applies chiefly to the first and second years of life; for, at a later period, a judicious plan of inuring children to external impressions will save us the trouble of accommodating their dress with anxiety to the changes of the seasons, or those of the day; so that there will be but little occasion for any alterations.

Children should be taught a proper degree of caution with regard to gymnastic exercises: they should be warned of dangerous postures and leaps, as well as of lifting heavy weights, and carrying burthens, yet without making them timid.

Violent bodily exercises, as fencing, leaping, manœuvres with horses, and lifting weights, are peculiarly hurtful after meals. At no time is the danger of being afflicted with a rupture greater than when the power of expansion is increased by the repletion of the intestines. Hence we should be

particularly

particularly careful to prevent young persons of every description from undertaking such exercise soon after dinner, which requires from three to four hours for its complete digestion.

All partial exercise of the body, by which only one arm or leg is exerted, has a tendency to produce crookedness. Young people, therefore, should be taught to use both arms; for we generally neglect the improvement of the left hand; and it would be very desirable to contrive games in which both arms may be alternately exercised.

XLVIII.

When children begin to shed their teeth, they are generally put under the care of a dentist. How far this may be right I do not pretend to say, but in many cases I am certain Nature is the best dentist; for if the old tooth be extracted before it is loose or the other ready to come through, the space is often filled up, so that the new tooth is obliged to force its way through the side of the gum. I have been told from good authority, that if the hindmost double teeth of the first set, i. e. the sixth from the front in each jaw, be drawn at the time children are shedding their double teeth, others would come in their room, which rarely happens without extraction: this would be a great advantage, as these usually decay first, being the only remaining teeth of the first set; besides, where the front-teeth are crowded, the extracting these hind-teeth makes room for the others, and adds greatly to the regularity of the mouth.

When the second set of teeth are completely formed,

young people ſhould be required to clean them with a bruſh and cold water every morning, and alſo to waſh their mouths after meals. This would prevent the accumulation of tartar, for the removal of which they often have recourſe to thoſe dangerous remedies, tooth-powders and dentifrices.

Parents ſhould frequently examine their children when undreſſing, that they may diſcover any deformity or other malady at its firſt appearance. I once heard of a mother who, on trying a pair of ſtays on her daughter, a girl of ten years old, was much ſurpriſed to find her growing crooked: ſhe immediately ſent for an eminent ſurgeon, who ordered the young lady to lie down the greater part of the day, to be rubbed frequently with flannel, to be laid flat on the floor, and have her limbs pulled while in that poſition. By adhering ſtrictly to theſe rules ſhe grew up perfectly ſtraight. In caſe of diſtortions or enlargements of the ſpine, iſſues and ſetons, if immediately applied, will often reduce, or entirely remove the ſwelling.

Feet-ſtocks are now generally allowed to be extremely hurtful. May not the thick ankles and knock-knees of many women be attributed to their joints being injured by theſe unnatural diſtortions? It is certainly as great a fault to turn the toes out too much, as not to turn them out enough. Inſtead of ſtocks, therefore, I would adviſe that a ſtraight line be drawn on the floor of the ſchool-room, from one end to the other, and that ſloping lines be drawn alternately on each ſide of it at equal diſtances *. Theſe

* See Plate I. fig. 1.

lines ſhould form angles of about 30 degrees with the center line, and the children be daily accuſtomed to walk on it, placing their feet behind the ſloping lines ſo that the inſide edge of the foot may exactly coincide with them. This would teach them to turn out both feet equally in walking, which they ſeldom do, and would give a regularity and ſteadineſs to their gait, without which no one can be ſaid to walk well.

Inſtead of reſtraining children and young perſons from doing any thing injurious or hurtful to their health by threats and commands, which they forget or diſregard when out of ſight, teach them that the preſervation of health is a *moral duty,* and that on this account they ſhould never do any thing injurious to it, or conceal any indiſpoſition through a diſlike to taking medicine and being confined. Suffer them alſo to feel ſometimes the ill effects of their own imprudence,—for experience will always make a deeper impreſſion than precept.

CHAPTER II.

Example *.

IV.

You muſt do nothing before your child which you would not have him imitate: if you puniſh him for

* Parents, and all perſons engaged in the education of children, cannot perhaps be too often reminded of the ſacred duty of ſetting their pupils a good example on every trivial, as well as on every important occaſion. I would, therefore, recommend their frequently reading over this chapter with the greateſt attention; as alſo the extract from Mrs. Barbauld's very excellent paper on the ſame ſubject in the next chapter, No. xxxix. *Ed.*

what

what he fees you practife yourfelf, he will not think that feverity to proceed from kindnefs in you, careful to amend a fault in him; but will be apt to interpret it, the peevifhnefs and arbitrary imperioufnefs of a father, who, without any ground for it, would deny his fon the liberty and pleafure he takes himfelf. Or if you affume to yourfelf the privilege belonging to riper years, to which a child muft not afpire, you do but add new force to your example, and recommend the action the more powerfully to him; for children always affect to be men earlier than is thought. You muft be fure to treat all thofe who are concerned in the education of your children with great refpect, and caufe all your family to do the fame; for you cannot expect your children to regard any one whom they fee you and their mother and others flight: if you think them worthy of contempt, you have chofen amifs; and if you fhow contempt for them, they will hardly efcape it from your children.

V.

Children imitate all they fee; it is, therefore, highly important they fhould have none but good models. You muft not then fuffer any one to approach them whofe example would be prejudicial if followed; but as, notwithftanding every precaution, it is impoffible to prevent their feeing many improper actions, you muft point out to them the folly of fome wicked, abfurd individuals, whofe characters it is not neceffary to treat with delicacy: you muft tell them how much they are defpifed, and how juftly all thofe deferve to be fo, who give themfelves up to the in-

dulgence

dulgence of their paſſions, and do not cultivate their reaſon.

Notwithſtanding all the pains you may take to avoid doing any wrong action before your children, you muſt expect they will diſcover ſome inconſiſtencies in your conduct; for the moſt trifling errors of this kind rarely eſcape their obſervation. The beſt you can do then, as St. Auguſtine has ſaid, is to diſcover your own faults as ſoon as poſſible, by ſevere habitual ſelf-criticiſm, and to requeſt ſome ſincere friend to point them out, that you may be aware of them before they are perceived by your children. In general, thoſe who have the care of children will not paſs over any faults in them, while they wholly overlook their own. This tends to render children ſatirical and malicious, for if they can diſcover any faults in their inſtructors they are extremely delighted, and ſoon learn to deſpiſe them. To avoid this inconvenience, be not afraid of talking of your moſt ſtriking faults, but point out any errors you have committed before your children, and, if you ſee they are capable of reaſoning on the ſubject, ſay you will ſet them an example of correcting their faults by breaking yourſelf of your own. By this you will be able to inſtruct and improve them even by your imperfections, and avoid the contempt and diſguſt theſe might otherwiſe have inſpired.

To teach children tenderneſs and goodneſs of heart, take care that, from their earlieſt infancy, they never witneſs any thing like harſhneſs, falſehood, meanneſs, or ſelfiſhneſs in the conduct of thoſe about them. All other faults are of much leſs conſequence. Parents muſt

muſt alſo appear to have a ſincere friendſhip and regard for their children; as children often learn of their parents to love nobody.

Laſtly, I would avoid, in their preſence, all unmeaning compliments to friends, and all deceitful proteſtations of eſteem, becauſe this would teach them to content themſelves with ſhowing theſe outward marks of friendſhip to thoſe they ought ſincerely to love.

The greateſt difficulty in the education of children is the immorality of parents; for, unleſs they actively concur in this great work, every thing elſe is vain and uſeleſs. The grand foundation of a good education is, that parents teach their children none but virtuous principles, and ſet them only good examples; but this, alas! can be expected in few families. In moſt houſes confuſion and diſorder prevail, and a crowd of perverſe ſervants wait on moroſe and quarrelſome maſters. What a dreadful ſchool for children! How often does a mother, who paſſes her life in card-playing, at the theatre, and in looſe converſation, complain that ſhe cannot meet with a governeſs fit to educate her children. But what can the beſt governeſs do with daughters who live with ſuch a mother? Parents often take their children to plays and other places of public amuſement, which cannot fail to indiſpoſe them for that ſerious and ſtudious life, theſe ſame parents require them to purſue: thus mixing poiſon with their moſt wholeſome food. They talk of nothing but wiſdom, yet awaken the airy phantoms of imagination in their children by impaſſioned repreſentations and the charms of muſic; after which they cannot immediately apply to ſerious ſtudy. Thus they raiſe

raiſe their paſſions, make innocent pleaſures appear inſipid, and then wonder their education does not ſucceed.

VI.

How few parents are there who are ſufficiently cautious and circumſpect of what they do in the preſence of their children, or who are willing to reſtrain themſelves from all ſuch diſcourſe as may inſtill into them falſe notions? Do they not continually hear reſounded the commendation of ſuch perſons as have great eſtates, numerous attendants, good tables, fine houſes, and ſumptuous furniture; and does not all this amount to public approbation? Nothing is ſaid before children without effect, and one word of eſteem or admiration of riches, fallen from the father, is enough to create a paſſion for them in the ſon, which will grow up with his years and perhaps never be extinguiſhed.

VII.

What is the conſequence of the little attention paid to the choice of perſons entruſted with the education of children? It is, that parents ſhow no reſpect to thoſe whom they have engaged without eſteem, and only conſider as upper ſervants; which the child diſcovers, adopts the ſame ſentiments, and from that time the preceptor can do nothing more toward his education. Let children be ever ſo young, it is vain to command them to reſpect thoſe you treat with contempt; you can only inſtill into them thoſe principles of which you yourſelf ſet an example. He who educates a child fulfils the office of the father; and how

how can he acquit himſelf well, how can he expect to ſucceed, while he is treated as a domeſtic, inſtead of being conſidered as a friend.

Thoſe who have the care of children may be certain, that their advice will appear wiſe and their intentions ſincere, if they practiſe what they teach; provided they do not lay themſelves open to ſuſpicion, and their words and actions are conformable to their maxims. Children are often good judges of thoſe who have the care of them. It appears like tyranny to forbid their pupils what they indulge in themſelves. It is impoſſible to gain the confidence of children without conciliating their eſteem and affection.

IX.

It is a moſt fatal miſtake which many parents are in, that the faults of children are of little conſequence: yet it is the very ſame diſpoſition which makes a child or youth paſſionate, falſe, or revengeful, and which in the man produces murder, perjury, and the moſt atrocious crimes. How then can parents be ſo unthinking as to connive at, much more to encourage, a wrong turn of mind in their children!

If your child threatened to grow crooked or deformed, or began to ſquint, would you put off endeavouring to have ſuch infirmities removed for one day after you had diſcovered the defect? Why then ſhould you put off uſing your utmoſt endeavours, and that as ſoon as poſſible, to break the impotence of his paſſions? You cannot think a ſhort neck, or a wrong caſt of the eye, a worſe blemiſh than a turn to falſehood, malice, or revenge! Yet you encourage your

ſon, at three years of age, to vent his ſpite upon whatever diſobliges him, even upon the floor, when he catches a fall. He aſks you what you have got in your hand; you do not chooſe to let him have it, and you have not the courage to tell him ſo, you, therefore, put him off by telling him it was nothing. By-and-by he has laid hold of ſomewhat not fit for him, which he endeavours to conceal; you aſk him what he has got: has he not your own example and authority for putting you off with a ſhuffling anſwer? He aſks ſomewhat not fit for him; you refuſe it; he falls a crying; you give it him. Is there any ſurer way of teaching him to make uſe conſtantly of the ſame means for obtaining whatever his wayward will is ſet upon? You dreſs him up with tawdry ornaments, and dangle him about after all manner of ſhows and entertainments, while he ought to be applying to his improvement in ſomewhat uſeful. Is not this teaching him, that finery and gadding are the perfection of life? Is not this planting in his mind, with your own hand, the ſeeds of vice and folly? yet you would turn away a nurſery-maid who ſhould, for her diverſion, teach him to ſquint, or ſtammer, or go awry.

I cannot help adding here one advice to parents, which, if it ſhould not be thought over complaiſant, is however well meant: It is, that they would take care to ſet before their children an unexceptionable example. The conſequence of a neglect of this will be, that children will be drawn to imitate what is bad, and be prevented from regarding what good advice may be given them. Do not imagine you can effectually inculcate upon your ſon the virtues of ſobriety

and

and ſrugality, while he ſees your houſe and your table the ſcenes of luxury and gluttony; or that your affected grave leſſons will attach him to purity and piety, while your converſation is interlarded with ſwearing and obſcenity; or that you can perſuade him to think of the care of his ſoul as the great concern, while he ſees you live only to get money.

X.

Parents will never be able to act with moderation in the government of their children without firſt reſolving to govern their own paſſions and tempers, or elſe they will ſeldom fail in the midſt of correction to ſtrengthen the miſconduct they aim at reforming by the examples they give of it in their own perſons. If a child is to be reformed of any peeviſh or paſſionate behaviour, what effect can correction have on him, if given by a parent delivered over by his own paſſions to all the fierceneſs of a brute?

Parents ſhould ſeriouſly acquaint themſelves with their own tempers, and mutually conſent and agree on the methods of regulating their children's tempers; never to reward or puniſh, ſeem angry or pleaſed, but by concert; and, above all, never to correct while in a paſſion, nor reward till the fond fit is over.

There is nothing more ſurpriſing to me, than the univerſal diſregard parents have to the preſence of their children. A thouſand things in life are neceſſary to be ſaid or done, which they, particularly while young, ſhould not be witneſſes to; and yet parents are every day and hour ſo impolitic and ſo imprudent as not only to declare their inmoſt thoughts, but to

transact

tranſact the moſt improper, nay, perhaps, the moſt unjuſtifiable things, before their faces. As children have ſeldom judgment to diſtinguiſh, they can only catch appearances. Now ſuppoſe a man, in a juſt cauſe, has played the politician, and by the force of ſtratagem recovered his right; can it be a proper ſubject for children to be in the hearing of? But ſhould this man have gone farther, and ſhould he boaſt a conqueſt, unjuſtly gained, perhaps to the ruin of another; what effect muſt this have on the tender minds of children? Children in general act by imitation; therefore, as far as can be, they ſhould ſee nothing but what they may imitate. But farther, children naturally think thoſe things right which they ſee done by their parents, therefore they ſhould ſee no action in them but what is really ſo. Children, in the moſt virtuous education, are ſurrounded with a thouſand incitements to ill; where then can they fly for an antidote to this poiſon, but to their parents? They alone muſt ſtop the torrent of every evil to their children, not only by virtuous precept but by virtuous example.

Parents, who enjoy all the comforts and perhaps all the luxuries of life, ſhould not wiſh for more money in the preſence of their children; for, if a love of money be once cheriſhed in them, they will often uſe deceit to acquire it.

XII.

Children come into the world in a ſtate of total ignorance; and afterwards their minds, as being mirrors of the world, receive a tincture or caſt from the

objects it exhibits. Nor can we expect to find any other pictures and ideas in their minds than what are daily represented to them? Hence I conclude, that children must needs be vicious if only conversant with vicious objects; as the influence of example and custom is wonderfully great. In a word, the minds of children resemble wax, and the examples round them the seal that makes the impression. In order, therefore, to make the lines or impressions of virtue and honour as strong as possible in your son's mind, you yourself must have them deeply engraven on your own, and constantly manifest them by your practice: as it would be strange to require of him the reverse of what he observes in you. What idea can he have of a father who, being himself guilty of swearing, punishes his son for that vice; and who, preaching up temperance, is himself intemperate? This holds in all actions however inconsiderable, as we know that children ape and mimic those with whom they converse. It is vain to tell them such things are allowable in grown persons, but unbecoming children; as vice will thus only be placed in a more engaging point of view, and the great opinion they form of grown persons makes them wish to be soon able to resemble them. But can it be imagined, there are any parents who take delight in the vices of their children, and train them up therein? and yet nothing is more certain. A child scarcely begins to lisp but he repeats the abusive language he hears from his parents and the servants, which they not only approve but encourage, imagining there is no harm in it, as the child is not yet come to his full understand-

ing,

ing, and that in him it is rather pretty and diverting; but hereafter he will ſpeak out diſtinctly what he now only liſps, and leave the parents the ſad regret of having encouraged him in vice. This is equally true in innumerable other caſes: a child, for inſtance, begins to cry; to pacify him a ſtick is offered him to beat the naughty ſtone that made him ſtumble; with this the child is quieted: but hence he draws the concluſion, that he may revenge himſelf on whatever gives him uneaſineſs, whether things or perſons. And thus the deſire of revenge is ſo deeply implanted in his mind, as ſcarcely ever after to be eradicated. This is equally true of other vices, as idleneſs, negligence, pleaſure, prodigality, &c. all which children uſually learn of their parents, who wiſh them to do well in the world, yet, by their own conſtant example, implant in them the ſeeds of every vice.

XVII.

All your cares will be of little avail, unleſs you aſſiſt them to take effect by your example, ſetting before the child a pattern of thoſe good qualities you exhort him to learn; for children are extremely imitative, obſervant of every little word or motion, and turn of countenance and way of acting, open to their notice; and I am apt to think their future character depends more upon what ſentiments and manners of proceeding they catch inadvertently, than upon what is generally comprehended under the term education; nor would I pronounce it impoſſible that children might be led into all kinds of knowledge and uſeful ſcience by a regular, induſtrious, judicious, conduct of

persons about them, without other aid than such instructions to their ignorance as they would apply for of their own accord. How much soever this notion may seem romantic, certainly a great deal may be done by that influence, and by the expression of our own sentiments concerning things laudable or useful, without addressing them in the way of document, or by sight of the measures and methods we take in our own proceedings. Juvenal says, "*the greatest reverence is due to children*;" by which must be understood, that we cannot be too much upon the guard how we behave before them, never betraying any marks of passion, intemperance of mind, greediness of desire, folly, or selfishness in their presence. If we have a foible we are resolved not to part with, let us reserve the indulgence of it for times when they are not by; for how can we pretend to love them, when we cannot restrain any present sally of imagination, that may do them more mischief than all the benefits of education can compensate? What signifies exhortations to moderate desires, when they see them continually breaking out with violence in yourself? What inducement can they have to love early hours, when they know you lie abed every day till noon? What encouragement to industry, when they perceive you spend your time in idling and trifling? What safeguard to their purity, when endangered by your indecent jests and discourse? What caution against the lure of intense pleasures and diversions, when they find you hunting after them perpetually? How can you instill courage and an opinion of hardiness, if you practise an affectation of fearfulness and delicacy upon every trifling occasion?

occafion? By what inftructions will you make them candid and equitable, if you fhow a felfifhnefs, greedinefs, contempt, and party virulence in your own temper? How can you expect to make them good managers, while you give yourfelf up to carelefsnefs, wafte, and diffipation?

But you will fay, it is unavoidable to do many things before children which one muft not permit them to do, and they may be taught to know the difference between themfelves and grown perfons. I do not deny them capable of learning an idea of propriety, which makes the fame procedure becoming in one perfon that would be blamable in another, and it behoves you to teach them this idea, together with the rules and reafons of it, in proportion as you find them capable: but they will foon perceive whether thofe actions of yours, which you forbid them to practife, proceed from propriety or an intemperance and weaknefs of mind, by the very form of your injunctions. For you may fay to a child, "you muft not "get on horfeback, though I may; becaufe I am "ftronger, and know how to manage him:" but you cannot tell him, "you muft not fwear nor get drunk, "but I may:" your prohibition here muft be general, as againft things wrong and blamable in every body. Therefore, if you invite him by your practice to what you prohibit by your remonftrances, though you fhould be able to keep him in order for the prefent by the awe of your authority, it will be a ftate of irkfomenefs and bondage to him; he will wifh for the time that fhall rid him of this reftraint, that he may take the fame liberties you do, and perhaps will take them

them ſooner, as often as he thinks it can be done without hazard of a diſcovery: therefore diſcretion ſhould withhold you even from ſome things allowable for yourſelf, where you cannot make him underſtand the danger and miſchief of them to him.

Some are very apt to vent themſelves in wiſhes for things that would be mighty convenient for them, as that they could find a mine, get a prize in the lottery, obtain a place at court, or that ſome overgrown rich man would leave them a ſwinging legacy: if theſe imaginations are an amuſement to you, however keep them to yourſelf, but let your child hear nothing of this ſort, for it may teach him to be diſcontented, viſionary, and perhaps make him a projector or a gameſter. Beware, likewiſe, of boaſting of your family, fortune, taſte, abilities, or any other ſuperiority; and of criticiſing, cenſuring, or ridiculing other perſons; for this would lead him the ready road into the pernicious deſire of excelling. Neither cry up his beauty, his ſtoutneſs, his parts, or his proficiency, for this muſt infuſe an opinion of excelling; which is poiſonous unleſs adminiſtered ſparingly, ſo far only as is needful to give him encouragement in his exerciſes.

You muſt particularly avoid an indiſcretion ſome people are guilty of in conſulting, while their children are in the room, upon the meaſures they ſhall take with them, particularly to break them of ſome unlucky trick; they think the children take no notice, becauſe ſeeming buſied in their plays; but for all that they are very attentive upon thoſe occaſions, and will be ſure to counterplot you, or perhaps arm them-

ſelves

ſelves with an obſtinacy you will find very difficult to ſurmount.

XX.

If they look upon her as ſo perfect a pattern, why did they not educate me in the ſame manner? We are both juſt as they made us: ſhe prudent and reaſonable, I giddy and trifling; ſhe knows how to employ herſelf, to paint, and play on the harp; and I can dance. We have profited alike by the examples, the attentions, and the education we have received. Notwithſtanding my deteſtation of lectures, I could ſubmit to hear them from thoſe who have a right to preach: but I would have people *juſt* and *conſiſtent*, and I ſhall never profit by any preacher who does not poſſeſs theſe two qualifications. For example, my mother came into my room the other morning, and found on the table two volumes of plays a little free: this brought on a remonſtrance of half an hour long; a moſt eloquent panegyric on decency, modeſty, taſte, and propriety, which had no effect from *her*, as I know ſhe went to ſee theſe ſame plays acted, which is certainly much worſe.

The important duty of a governeſs is all compriſed in this one point: to ſet an example of thoſe virtues you require in others. You muſt be conſtantly watchful of yourſelf, for nothing is more ſhocking than to ſpoil a child born with a *naturally* good diſpoſition: the mere idea makes one tremble! You will one day or other be accountable to God for the unhappineſs of that child. He will ſay, " I created her good, and

"you have made her wicked, cruel, impious, and "facrilegious; you have fpoilt and disfigured my "work; there is no punifhment too fevere for you."

XXX.

How many parents are there, whofe example and converfation are adapted to corrupt the pureft mind; who themfelves indulge in every kind of debauchery, yet fhew no clemency to the follies of youth and inexperience, if they happen to clafh with the interefts of family pride; who expect, in the conduct of their daughters, that prudence which in the prefent modes of life can never be found, where neither the natural conftitution of the mind nor the cares of education are directed to this great end; who lead their fons into the ways of vice and error, yet vainly expect from pampered appetites and habitual extravagancies thofe filial virtues, which can alone exift with fobriety, economy, temperance, and chaftity; in a word, who fafhion a being, whofe artificial wants muft make him behold with regret the duration of a life which delays the expected bleffing of heirfhip; and when this fentiment becomes too big for concealment, thefe wife parents largely expatiate on the growing ingratitude of the age, without ever taking into the account the maxim, that an effect muft neceffarily follow its caufe; and that the caufes of difobedience and the want of filial piety in children are moft commonly to be found in the folly and vice of parental conduct!

You will find in the conduct of Plato a noble inftance of the power of example over precept. His nephew Pfeufippus, who became exceffively debauched,

ed, was turned out of doors by his parents. Plato took him in, and entertained him, as if he had never heard a word of his debaucheries. His friends, amazed and ſhocked at a procedure that ſeemed to them to carry inſenſibility in it, blamed him for not labouring to reform his nephew, and ſave him from utter ruin. Plato anſwered, that he was labouring more effectually than they imagined, in letting him ſee by the manner of his living, what an infinite difference there is between vice and virtue, and between honourable and baſe things. This method ſucceeded ſo well, that it inſpired Pſeuſippus with a great reſpect for his uncle and a violent deſire to imitate him and to devote himſelf to the ſtudy of philoſophy, in which it is ſaid he afterwards made a great progreſs.

There are many Pſeuſippuſes of both ſexes, who ſink into ruin by the cruel perſecution they ſuffer from ſociety, for faults which would have been amended, had a little lenity been joined with correction. But you parents, who are not diſpoſed to follow Plato's method of producing virtue, either give up the hope of reaping its fruits in the carriage of your children, or abſent yourſelves entirely from their ſociety, and put them into the hands of wiſe and virtuous perſons, who to the wiſdom of inſtruction will add the powerful influence of example.

XLII.

The great and conſtant danger, to which young perſons in the higher walks of life are expoſed, is the prevailing turn and ſpirit of general converſation. Even the children of better families, who are well inſtructed

when

when at their ſtudies, are yet, at other times, continually beholding the world ſet up in the higheſt and moſt advantageous point of view. Seeing the world, knowing the world, ſtanding well with the world, making a figure in the world, are ſpoken of as including the whole ſum and ſubſtance of human advantages. They hear their education almoſt excluſively alluded to with reference to the figure it will enable them to make in the world. In almoſt all companies, they hear all that the world admires ſpoken of with admiration, rank flattered, fame coveted, power ſought, beauty idolized, money conſidered as the one thing needful and the atoning ſubſtitute for the want of all other things, profit held up as the reward of virtue, and worldly eſtimation as the juſt and higheſt prize of lawful ambition; and after the very ſpirit of the world has been thus habitually infuſed into them all the week, one cannot expect much effect from their being coldly told, now and then on Sundays, that "they muſt not love the world nor the things of the world."

XLIV.

The education of children from two to four or five years old ſhould conſiſt entirely of examples, and this proves much more difficult than is imagined: for the child being unable to comprehend any thing but childiſh things and ideas, it is neceſſary to pay the moſt ſcrupulous and the moſt unremitted attention, that nothing be done, of which the example might have a corruptive effect; for though many of the moſt horrid vices might be witneſſed by him without the leaſt danger, becauſe he would not be in a condition to underſtand

ſtand them, ſuch trifles, as almoſt eſcape our obſervation, will often pervert his unformed judgment and deprave his heart. We are apt to imagine that we have diſcharged our duty toward children by conſigning them to the care of a governeſs, whoſe probity, piety, and good morals deſerve our confidence. Such a governeſs would be extremely beneficial to them at ſeven or eight years of age; or at leaſt theſe important virtues would, by leaving good impreſſions on their minds, counterbalance many faults in the character and diſpoſition of their preceptors. But I repeat, that circumſtances which we conſider as unimportant, may, in the mind of a child two or three years old, ſow the ſeeds of cruelty, injuſtice, and other vices; as for example the appearing to be amuſed with their artifices and childiſh miſchief, or the laughing in their preſence when any one happens to fall, the refuſing charity to a beggar, or the laughing at perſonal defects, or at ridiculous dreſſes. It is more eaſy, occaſionally to ſet them a good example in things that are eſſential, than to be conſtantly on our guard in thoſe which appear trifling. And hence it is, that the early part of education is always extremely bad: for moſt children are ſpoiled and become vicious before they are three or four years old, after which, at five years of age, they are made to read books that are wholly unintelligible to them. What can we expect to be the effect of ſuch a ſyſtem, but that which we daily experience? Nor ought we to wonder at the great numbers of young people who appear deſtitute of every virtuous principle, and whoſe ignorance is only equalled by their ſelf-ſufficiency and their pride.

Gentlemen

XLVIII.

Gentlemen ſhould be particularly careful not to ridicule the female ſex before their ſons, as I believe much of the miſconduct of young men, who have loſt their fathers in early life, may be attributed to their not feeling ſufficient reſpect for their mothers. If a boy has always been accuſtomed to hear his father and his father's companions call women weak ſilly creatures, and throw out ſarcaſtic remarks on their extreme ignorance in matters of buſineſs, can we wonder at his not attending to the advice of his female relations and friends? Yet we ſee many women who ſhow great ſtrength of judgment in the management of their families, and who have even retrieved their huſband's affairs by their prudent conduct; indeed, as the morals of well-educated women are generally more correct than thoſe of men in the ſame rank of life, their ſentiments and example may help to keep up the ſtandard of moral virtue, and counteract the evil which men receive from mixing with the world.

CHAPTER III.

General Obſervations on Education, Obedience, Stupidity, &c.

I.

In chooſing a preceptor for my child, I ſhould prefer his manners and his judgment before his reading, and that this man ſhould purſue the exerciſes of his charge after a new method. It is the cuſtom of ſchool-

mafters to be eternally thundering in their pupils' ears, as if they were pouring into a funnel, whilft their bufinefs is only to repeat what the other has faid before.

Now I would have a tutor to correct this error, and that at the very firft he fhould, according to the capacity he has to deal with, put it to the teft, permitting his pupil himfelf to tafte and relifh things, and of himfelf to choofe and difcern them; fometimes opening the way to him, and fometimes making him to break the ice himfelf; that is, I would not have him alone to invent and fpeak, but that he fhould alfo hear his pupil fpeak in turn. The authority of thofe who teach is very oft an impediment to thofe who learn.

Let the mafter not only examine him about the grammatical conftruction of the bare words of his leffon, but of the fenfe and meaning of them, and let him judge of the profit he has made, not by the teftimony of his memory, but by that of his underftanding. Let him make him put what he has learned into an hundred feveral forms, and accommodate it to fo many feveral fubjects, to fee if he rightly comprehend it, and have made it his own. Our minds work only upon truft, being bound and compelled to follow the appetites of another's fancy. Enflaved and captivated under the authority of another's inftruction, we have been fo fubjected to the trammel, that we have no free or natural pace of our own: our own virtue and liberty is extinct and gone.

I would not have this pupil of ours made a flave to his book; nor would I have him given up to the morofity

roſity and melancholic humour of a ſour, ill-natured, pedant. I would not have his ſpirit cowed and ſubdued by applying him to the rack, and tormenting him, as ſome do, fourteen or fifteen hours a day, and ſo make a good pack-horſe of him. Neither ſhould I think it good, when, by reaſon of a ſolitary and melancholic complexion, he is diſcovered to be much addicted to his book, to nouriſh that humour in him; for that renders him unfit for civil converſation, and diverts him from better employments. How many have I ſeen in my time totally brutified, by an immoderate thirſt after knowledge? Carneades was ſo beſotted with it, that he would not find time ſo much as to comb his head or pare his nails. The French wiſdom has anciently been turned into a proverb, "*early but of no continuance:*" and, in truth, we yet ſee that nothing can be more ingenious and pretty than the children of France; but they ordinarily deceive the hope and expectation that hath been conceived of them; and grown up to be men, have nothing extraordinary or worthy taking notice of.

But to our little monſieur, a cloſet, a garden, the table, his bed, ſolitude, company, morning, or evening, all hours ſhall be the ſame, and all places to him a ſtudy; by which means our very exerciſes and recreations, running, wreſtling, muſic, dancing, hunting, riding, and fencing, will prove to be a good part of our ſtudy. I would have his outward faſhion and mien, and the diſpoſition of his limbs formed at the ſame time with his mind. It is not a ſoul, it is not a body, that we are training up, but a man, and we ought not to divide him; and, as Plato ſays,

ſays, we are not to faſhion one without the other, but make them draw together, like two horſes harneſſed to a coach. By which ſaying of his does he not ſeem to allow more time for and to take more care of exerciſes of the body, and to believe that the mind in a good proportion does her buſineſs at the ſame time too? As to the reſt, this method of education ought to be carried on with a ſevere ſweetneſs, quite contrary to the practice of our pedants, who, inſtead of tempting and alluring children to letters by apt and gentle ways, do in truth preſent nothing before them but rods and ferulas, horror and cruelty. Away with this violence! away with this compulſion! than which I certainly believe nothing more dulls and degenerates a well-deſcended nature. If you would have him apprehend ſhame and chaſtiſement do not harden him to them.

Inure him to heat and cold, to wind and ſun, and to dangers that he ought to deſpiſe. Wean him from all effeminacy and delicacy in clothes and lodging, eating and drinking; accuſtom him to every thing, that he may not be a ſir Paris, a carpet-knight, but a ſinewy, hardy, and vigorous young man.

I have ever, from a child to the age wherein I now am, been of this opinion; and am ſtill conſtant to it: our colleges are true houſes of correction of impriſoned youth. Do but come in when they are about their leſſons, and you ſhall hear nothing but the outcries of boys under execution with the thundering noiſe of the pedagogues drunk with fury to make up the concert. A very pretty way this, to tempt theſe tender and timorous ſouls to love their book, with a

furious

furious countenance and a rod in hand! Were it left to my ordering I ſhould paint the ſchool with pictures of joy and gladneſs, Flora and the Graces, as the philoſopher Speuſippus did his, that where their profit is, they might have their pleaſure alſo. Such viands as are proper and wholeſome for children ſhould be ſeaſoned with ſugar, and ſuch as are dangerous to them with gall.

My father, amongſt other rules, had been adviſed to make me reliſh ſcience and duty, by an unforced will and of my own voluntary motion, and to educate my ſoul in all liberty and delight, without any ſeverity or conſtraint: which alſo he was an obſerver of to ſuch a degree of ſuperſtition, if I may ſay ſo, that ſome being of opinion it did trouble and diſturb the brains of children, ſuddenly to wake them in the morning, and to ſnatch them violently and over-haſtily from ſleep (wherein they are much more profoundly envolved than we) he cauſed me only to be waked by the ſound of ſome muſical inſtrument.

III.

You muſt begin early to make your children *love* you, that they may *obey* you. This mixture is no where more neceſſary than in children. And I muſt tell you, that you are not to expect returns of kindneſs from your children without grains of allowance; and yet it is not ſo much a *defect* in their *good nature* as a *ſhortneſs of thought* in them. Their firſt *inſufficiency* maketh them lean ſo entirely upon their *parents* for what is *neceſſary*, that the *habit* of it maketh them continue the ſame *expectations* for what is *unreaſonable*;

and

and as often as they are *denied* ſo often they think they are *injured*: and whilſt their *deſires* are ſtrong and their *reaſon* yet in the cradle, their *anger* looketh no farther than the thing they long for and cannot have; and to be *diſpleaſed* for their *own good* is a *maxim* they are very ſlow to underſtand. So that you may conclude, the firſt thoughts of your *children* will have no ſmall mixture of mutiny, which being ſo natural, you muſt not be angry except you would encreaſe it. You muſt deny them as ſeldom as you can, and when there is no avoiding it you muſt do it *gently*; you muſt flatter away their ill humour, and take the next opportunity of pleaſing them in ſome other thing, before they either aſk or look for it. This will ſtrengthen your *authority* by making it ſoft to them; and confirm their *obedience* by making it their intereſt. You are to have as ſtrict a guard upon yourſelf among your *children*, as if you were among your *enemies*. They are apt to make wrong inferences, to take encouragement from half words, and miſapply what you may ſay or do, ſo as either to leſſen their *duty*, or to extend their *liberty*, farther than is convenient. Let them be more in awe of your *kindneſs* than of your *power*. And, above all, take heed of ſupporting a *favourite child* in its impertinence, which will give right to the reſt of claiming the ſame privilege. You are to live ſo with your children that they may never chuſe to avoid you except when they have *offended*, and then let them tremble, that they may diſtinguiſh: but their pennance muſt not continue ſo long as to grow too *ſour* upon their *ſtomachs*, that it may not *harden* inſtead of *correcting* them. The kind and

ſevere part muſt have their ſeveral *turns* ſeaſonably applied; but your *indulgence* is to have the broader mixture, that *love*, rather than *fear*, may be the root of their *obedience*.

IV.

The great principle and foundation of all virtue and worth is placed in this: that a man is able to deny himſelf his own deſires, croſs his own inclinations, and purely follow what reaſon directs as beſt, though the appetite lean the other way. This power is to be got and improved by cuſtom, and made eaſy and familiar by early practice. If, therefore, I might be heard, I would adviſe that, contrary to the ordinary way, children ſhould be uſed to ſubmit their deſires, and go without their longings even from their cradles. If a child was never ſuffered to have what he once cried for, he would learn to be contented without it; but if he muſt have grapes or ſugar-plums when he has a mind to them, rather than make the poor baby cry, why, when he grows up, muſt he not be ſatisfied too? and if his deſires carry him to wine and women, they are objects as ſuitable to the longings of one of more years, as what he cried for, when he was little, was to the inclinations of a child.

Children, therefore, ſhould not be permitted to mention all their little fancies and deſires, though they ſhould always inform their parents of their natural wants. A great ſtep towards the maſtery of our deſires is to give ſtop to them, and ſhut them up in ſilence. This habit got by children of ſtaying the forwardneſs of their fancies, and deliberating whether it

it be fit or no, before they ſpeak, will be no ſmall advantage to them in matters of conſequence in the future courſe of their lives.

For that which I cannot too often inculcate is, that whatever the matter is, about which it is converſant, whether great or ſmall, the main, I had almoſt ſaid the only thing to be conſidered in every action of a child is, what influence it will have on his mind, what habit it tends to, and is like to ſettle in him; how it will become him when he is bigger; and, if it be encouraged, whither it will lead him when he is grown up?

When children come to riper years they ſhould look upon their parents as their beſt, their only ſure friends, and as ſuch love and reverence them. We muſt look on our children when grown up to be like ourſelves, with the ſame paſſions, the ſame deſires. We would be thought rational creatures, and have our freedom; we love not to be uneaſy under conſtant rebukes and brow-beatings, nor can we bear ſevere humour and great diſtance in thoſe we converſe with. Whoever has ſuch treatment when he is a man, will look out for other friends and other converſation where he can be at eaſe. If, therefore, a ſtrict hand be kept over children from the beginning, they will in that age be tractable and quietly ſubmit to it, never having known any other; and if, as they grow up to the uſe of reaſon, the rigour of government be, as they deſerve it, gently relaxed, the father's brow more ſmoothed to them, and the diſtance by degrees abated, their former reſtraints will increaſe their love, when they find it was only a kindneſs to them, and a

care to make them capable to deſerve the favour of their parents and the eſteem of every body elſe. If the mind be curbed and humbled too much in children, if their ſpirits are abaſed and broken much, by too ſtrict a hand over them, they loſe all their vigour and induſtry, and are in a worſe ſtate than if too much indulged. Extravagant young fellows, that have livelineſs and ſpirit, come ſometimes to be ſet to rights, and ſo make able and great men; but dejected minds, timorous and tame, and low ſpirits, are hardly ever to be raiſed, and very ſeldom attain to any thing. To avoid the danger that is on either hand is the great art, and he that has found out a way how to keep up a child's ſpirits, eaſy, active, and free, and yet at the ſame time to reſtrain him from many things that are uneaſy to him, he I ſay that knows how to reconcile theſe ſeeming contradictions, has, in my opinion, got the true ſecret of education.

If a proper courſe be taken with children, correction would be much leſs neceſſary than is generally ſuppoſed; for all their innocent folly, playfulneſs, and childiſh actions, are to be left perfectly free and unreſtrained, as far as is conſiſtent with the comfort and convenience of thoſe they are with, and that with the greateſt allowance. If theſe faults of their age, rather than of the children themſelves, were, as they ſhould be, left only to time, and imitation, and riper years, to cure, children would eſcape a great deal of miſapplied and uſeleſs correction, which either fails to overpower the natural diſpoſition of their childhood, and ſo by an ineffectual familiarity makes correction in other neceſſary caſes of leſs uſe, or elſe, if it be of force to

reſtrain

reſtrain the natural gaiety of that age, it ſerves only to ſpoil the temper both of body and mind. If the noiſe and buſtle of their play prove at any time inconvenient, a look or a word from the father or mother, if they have eſtabliſhed their authority as they ſhould, will be enough either to remove or quiet them for that time. But this gameſome humour, which is wiſely adapted by nature to their age and temper, ſhould rather be encouraged, to keep up their ſpirits and improve their ſtrength and health, than curbed and reſtrained; and the chief art is to make all they have to do ſport and play to them.

None of the things which a child is to learn ſhould be impoſed on them as a taſk: whatſoever is ſo propoſed preſently becomes irkſome. Let a child be ordered to whip his top at a certain time every day, and he will ſoon be tired of it. They ſhould ſeldom be put upon doing even thoſe things they are fond of, but when they have a mind and diſpoſition to it. He that loves reading, writing, muſic, &c. finds yet in himſelf certain ſeaſons wherein thoſe things have no reliſh in them, and if at that time he forces himſelf to it, he only pothers and wearies himſelf to no purpoſe. So it is with children. This change of temper ſhould be carefully obſerved in them, and the favourable ſeaſons of aptitude and inclination be heedfully laid hold of; and if they are not often enough forward of themſelves, a good diſpoſition ſhould be talked into them, before they are ſet on a thing. This I think no hard matter for a diſcreet tutor to do, who has ſtudied his pupil's temper, and will be at a little pains to fill his head with ſuitable ideas, ſuch as may make him in

love with the present business. By this means a great deal of time and tiring would be saved; for a child will learn three times as much when he is in tune, as he will with double the time and pains when he goes awkwardly or is dragged unwillingly to it. If this were minded as it should, children might be permitted to weary themselves with play, and yet have time enough to learn what is suited to the capacity of each age. But though I say that things in general will be ill learned whilst the child is disinclined, yet it is of great moment, and worth our endeavours, to teach the mind to get a mastery over itself, and to be able, upon choice, to take itself off from the hot pursuit of one thing and set itself upon another with facility and delight, or at any time to shake off its sluggishness and vigorously employ itself about what reason or the advice of another should direct. This is to be done in children by trying them sometimes when they are by laziness unbent, or by avocation bent another way, and endeavouring to make them buckle to the thing proposed. If by this means the mind can get an habitual dominion over itself, lay by ideas or business as occasion requires, and betake itself to new and less acceptable employments, without reluctancy or discomposure, it will be an advantage of more consequence than latin or logic, or most of those things, children are usually required to learn.

Whilst children are learning and apply themselves with attention, teachers should keep them in good humour, and make every thing as pleasant and easy as possible. Therefore, wherever they are at a stand, and are willing to go forwards, help them presently over the

the difficulty, without any rebukes or chidings, remembering that where harſher ways are taken, they are the effect only of pride and peeviſhneſs in the teacher, who expects children ſhould inſtantly be maſters of as much as he knows.

In ſciences where their reaſon is to be exerciſed, I will not deny but this method may ſometimes be varied, and difficulties propoſed on purpoſe to excite induſtry, and accuſtom the mind to employ its own ſtrength and ſagacity in reaſoning. But this I gueſs is not to be done to children whilſt very young, or at their entrance upon any ſort of knowledge: then every thing is difficult, and the great uſe and ſkill of a teacher is to make all as eaſy as he can. Children's minds are narrow and weak, and uſually ſuſceptible but of one thought at once. It ſhould, therefore, be the ſkill and art of the teacher to clear their heads of all other thoughts, whilſt they are learning any thing, the better to make room for what he would inſtill into them, that it may be received with attention and application, without which it leaves no impreſſion. Parents and governors when they have eſtabliſhed an awe, and got an aſcendancy over the minds of thoſe under their tuition, ſhould uſe it with great moderation, and not make themſelves ſuch ſcare-crows that their ſcholars ſhould always tremble in their ſight. It is impoſſible children ſhould learn any thing whilſt their thoughts are poſſeſſed or diſturbed with any paſſion, eſpecially fear, which makes the ſtrongeſt impreſſion on their yet tender ſpirits. Keep the mind in an eaſy calm temper when you would have it receive your inſtructions. It is as impoſſible to draw a

fair and regular character on a trembling mind as on a ſhaking paper.

The great ſkill of a teacher is to get and keep the attention of his ſcholars; whilſt he has that, he is ſure to advance as faſt as the learner's abilities will carry him; and without that, all his buſtle and pudder will be to little or no purpoſe. To attain this, he ſhould make the child comprehend (as much as may be) the uſefulneſs of what he teaches him, and let him ſee by what he has learned, that he can do ſomething which he could not before, ſomething which gives him power and real advantage above others who are ignorant of it. To this he ſhould add ſweetneſs in all his inſtructions, and by a certain tenderneſs in his whole carriage, make the child ſenſible that he loves him, and deſigns nothing but his good; the only way to beget love in the child, which will make him hearken to his leſſons and reliſh what he teaches him.

Let your rules to your children be as few as poſſible, or rather fewer than more than ſeem abſolutely neceſſary. For if you burden them with many rules, one of theſe two things muſt neceſſarily follow; that either they muſt be very often puniſhed, which will make correction too familiar and conſequently uſeleſs, or elſe you muſt let the tranſgreſſion of ſome of your rules go unpuniſhed, whereby they will of courſe grow contemptible, and your authority become cheap to them.

Make but few laws, but ſee they be well obſerved when once made. Few years require few laws, and, as his age increaſes, when one rule is eſtabliſhed by practice you may add another.

What

What you wiſh to teach your children you muſt do by frequent practice rather than by mere rules. This will beget habits in them which, being once eſtabliſhed, operate of themſelves, eaſily and naturally, without the aſſiſtance of the memory. But here let me give two cautions; 1ſt, that you keep them to the practice of what you would have grow into a habit in them, by kind words and gentle admonitions; rather by reminding them of what they forget, than by chidings and rebukes, as if they were wilfully guilty: 2dly, not to endeavour to ſettle too many habits at once, leſt by variety you confound them, and ſo perfect none. When conſtant cuſtom has made one thing eaſy and natural to them, and they practiſe it without reflection, you may then teach another.

In a right education parents ſhould take care, that what they teach their children is ſuited to their natural genius and conſtitution. We muſt not hope wholly to change their natural tempers, nor make the gay penſive and grave, nor the melancholy ſportive, without ſpoiling them. In many caſes all we can do, or ſhould aim at, is to make the beſt of what nature has given, to prevent the vices and faults to which ſuch a conſtitution is moſt inclined, and give it all the advantages it is capable of. Every one's natural genius ſhould be carried as far as it could, but to attempt the putting another on him will be labour in vain, and what is ſo plaſtered on will at laſt ſit but untowardly, and have always hanging to it the ungracefulneſs of conſtraint and affectation.

I think frequent and paſſionate chiding a very bad thing. It leſſens the authority of the parents, and the reſpect

reſpect of the child; for I bid you ſtill remember they diſtinguiſh early between paſſion and reaſon; and as they cannot but have a reverence for what comes of the latter, ſo they quickly grow into contempt of the former. Children only being to be reſtrained in vicious things, a look or nod only ought to correct them when they do amiſs; or if words are ſometimes uſed, they ought to be grave, kind, and ſober. Paſſionate chiding uſually carries rough and ill language with it, which has this farther ill effect, that it teaches and juſtifies it in children.

Begin betimes nicely to obſerve your ſon's temper, and that, when he is under the leaſt reſtraint, in his play, and as he thinks out of your ſight. See what are his predominant paſſions and prevailing inclinations; whether he be fierce or mild, bold or baſhful, compaſſionate or cruel, open or reſerved; for as theſe are different in him, ſo are your methods to be different, and your authority muſt hence take meaſures to apply itſelf different ways to him. Theſe native propenſities, theſe prevalences of conſtitution, are not to be cured by rules or a direct conteſt, eſpecially thoſe of them that are of the humbler and meaner ſort, which proceed from fear and lowneſs of ſpirits, though with art they may be much mended and turned to good purpoſes.

Nothing is more difficult to cure in a child than an habitual liſtleſsneſs and ſauntering, both at play as well as at learning, as it ſometimes ariſes from ſome defect in his conſtitution which has thrown a damp on his mind. When you diſcover this diſpoſition you muſt be careful to inquire, if there is any one thing which delights him, and if you can diſcover it, increaſe it all you

you can, and make uſe of it to ſet him to work and to excite his induſtry. Never mind what it is, whether praiſe, fine clothes, &c. for in this liſtleſs temper you are not to fear an exceſs of appetite by cheriſhing it. It is that which you want, and therefore muſt labour to increaſe; for where there is no deſire there will be no induſtry. If you have not hold enough upon him this way to ſtir up vigour and activity, you muſt employ him in ſome conſtant bodily labour, and ſet him a taſk to be done in ſuch a time, ſo that he may get a habit of doing ſomething, and not have it in his power to dawdle over it. By this means, perhaps, he may learn to prefer his book to this conſtant labour; beſides you cannot ſo well get him a habit of exerciſing his mind, as you cannot be ſo certain whether he is idle at reading or not; but when he has acquired a habit of induſtry, then the book may be introduced with good effect.

If a child, by improper treatment, has taken an averſion to his book, and ſaunters at it, but is active at play, I would have you tell him he ſhould be no longer troubled with maſters, but ſet him to work at whatever play he moſt delights in, both morning and afternoon, till he be fully ſurfeited, and would at any rate change it for ſome hours of his book again. But when you ſet him this taſk at play you muſt be ſure to look after him yourſelf, or ſet ſomebody elſe to do it that may conſtantly ſee him employed in it, and that he be not permitted to be idle at that too. This I think a better cure than forbidding the play (which naturally increaſes the deſire), or any other puniſhment that can be made uſe of to remedy it.

Children

Children in general hate to be idle; but in the things they do, if they comport with their age, they find little difference, ſo they may be doing. The eſteem they have for one thing above another they learn from others; ſo that what thoſe about them make to be a reward to them will really be ſo. By this art it is in their governor's choice, whether ſcotch-hoppers or dancing, peg-top or reading, ſhall be more acceptable to them; all they deſire being to be buſy, as they imagine, in things of their own choice, and which they receive as favours from their parents or others.

Reaſon, if conſulted, would adviſe that children's time ſhould be ſpent in acquiring what might be uſeful to them when they come to be men, rather than have their heads ſtuffed with a deal of traſh, a great part of which they uſually never think on again as long as they live, and ſo much of it as does ſtick by them they are only the worſe for.

V.

Never aſſume an auſtere countenance with your pupils, except in caſes of extreme neceſſity, for it makes the poor children tremble, and is very often mere affectation and pedantry, ſince they are naturally too timid and baſhful. Such conduct will ſhut up their hearts, and you will loſe their confidence, without which you can never expect to ſucceed in their education. Make yourſelf beloved by them, let them feel themſelves at liberty in your preſence, and let them not be afraid of your ſeeing their faults. You muſt, therefore, be indulgent to thoſe who do not

diſſemble

diſſemble, without appearing ſurpriſed or angry even at their bad diſpoſitions, but, on the contrary, you ſhould pity their weakneſs. Sometimes, indeed, this inconvenience may ariſe, that they will be leſs reſtrained by fear; but confidence and ſincerity will be more beneficial to them than arbitrary authority.

Beſides, ſhould confidence and perſuaſion prove ineffectual, you may then recur to authority. You ſhould from the firſt treat your pupils in an open, cheerful, familiar manner (free, however, from meanneſs), by which conduct you will diſcover their natural inclinations, and know them thoroughly.

Even were it poſſible, by the exerciſe of authority, to obtain a compliance with all your rules, ſtill you would not gain your object; for the actions of your pupils would be ſtiff, formal, and hypocritical, and they would be diſguſted with virtue, to which it ſhould be your principal endeavour to render them attached.

Too much regularity and exactneſs when children are at their ſtudies are very prejudicial. Thoſe who have the care of them frequently require this regularity, merely becauſe it is leſs troubleſome than watching for the times when children are inclined to ſtudy. Children, however, ſhould be ſometimes permitted to interrupt their leſſons by little fits of playfulneſs, becauſe theſe are requiſite to refreſh their minds.

Should you diſcover that a child is ſtupid and deficient in ſenſibility, do not fatigue him at firſt with regular leſſons, or overload his memory and impoſe on him any very ſtrict commands. Endeavour to enliven him, and do not ſuffer the fear of his falling into the other extreme and becoming conceited prevent you from

from rendering him ſenſible of the real extent of his abilities. Be contented with a ſlow progreſs, encourage him when he improves in any of his ſtudies, tell him how much he was miſtaken in fearing he could not ſucceed, and endeavour, if poſſible, to excite his emulation. Jealouſy is more violent in children than is generally ſuppoſed, and they ſometimes languiſh and pine away, merely becauſe others are more beloved and careſſed than themſelves. Mothers are often ſo cruel as to make them ſuffer this torment without a ſufficient motive; we muſt, however, ſometimes uſe it as a remedy in caſes of extreme indolence. Place a child of this diſpoſition with others whoſe abilities are not much ſuperior to his own, for if you ſet before him examples diſproportioned to his powers, you will completely diſcourage and diſhearten him. Contrive now and then to give him ſome little victory over the objects of his jealouſy, and encourage him, if poſſible, to laugh at his own timidity. Take care alſo not to reprove him in a ſevere and impatient manner, for nothing depreſſes a child of a ſoft and timid diſpoſition ſo much as roughneſs of manners.

The principal rules to be obſerved in the management of children are,

1ſt, Not to bring them too forward in their learning; 2dly, to be watchful and attentive to them; 3dly, to inſpire them with confidence; 4thly, to anſwer their little queſtions clearly and with good ſenſe; 5thly, to reprove them with patience when they make a miſtake or commit a fault.

I muſt

VI.

I muſt obſerve that nothing checks and damps the genius of children more than a maſter who is too ſevere and difficult to be pleaſed; for then they are dejected, begin to deſpair of ſucceſs, at laſt conceive an averſion for ſtudy, and, which is equally prejudicial on theſe occaſions, while they are in perpetual fear, dare not attempt even to do well. Let a maſter then take particular care to make himſelf agreeable to youth, eſpecially in their tender years; in order to ſoften, by his engaging behaviour, whatever may ſeem harſh in correcting. Let him ſometimes applaud one paſſage, ſay another is tolerably well, change this and give his reaſons for it, and amend that by adding ſomething of his own.

Quintilian ſays, "a maſter ſhould not deny youth "the praiſes they deſerve." Neither would I have him too laviſh of them; for the former diſcourages, and the latter makes them too ſecure, which may be of very dangerous conſequence. When he meets with any thing that requires correction, he ought not to treat his pupils with bitter reproachful language; for nothing gives them ſo much averſion to learning as the being continually reproved with a gloomy air, the ſeeming effect of hatred.

Perſons charged with the education of children ſhould aſſume an immediate authority over them. By authority, I mean a certain air and aſcendency which impreſſes reſpect and procures obedience. It is neither age nor ſtature, the tone of the voice nor threatening, by which this authority is to be obtained, but an even, firm, moderate diſpoſition of mind,

which

which is always maſter of itſelf, is guided only by reaſon, and never acts by caprice or paſſion.

Youth would have cauſe to complain if they were condemned to ſpend eight or ten of the beſt years of their life in learning, at a great expenſe and with incredible pains, one or two languages and ſome other matters of a like nature, which perhaps they would ſeldom have occaſion to uſe. The end of maſters, in the long courſe of their ſtudies, is to habituate their ſcholars to a ſerious application of mind, to make them love and value the ſciences, and to cultivate in them ſuch a taſte as ſhall make them thirſt after them when they are gone from ſchool; to point out the method of attaining them, and make them thoroughly ſenſible of their uſe and value, and by that means diſpoſe them for the different employments, to which it ſhall pleaſe God to call them. Beſides this, the end of all maſters ſhould be to improve their hearts and underſtandings, to protect their innocence, to inſpire them with principles of honour and probity, to train them up to good habits, to correct and ſubdue in them by gentle means the evil inclinations they may be ſuppoſed to have, ſuch as pride, inſolence, an high opinion of themſelves, and a ſaucy vanity continually employed in leſſening others, a blind ſelf-love ſolely attentive to its own advantage, a ſpirit of raillery which is pleaſed with offending and inſulting others, and an indolence and ſloth which render all the other qualities of the mind uſeleſs.

It is to be wiſhed that children ſhould be accuſtomed to neatneſs, order, and exactneſs, that they may take care of their dreſs, that every thing ſhould be in

in order in their chambers and upon their table, and every book be put in its proper place when they have done with it; that they may be ready to discharge their different duties precisely at the time appointed. This exactness is of great importance at all times, and in every station of life.

IX.

There is this difference between the conduct of education, and the improvement of the mind afterwards; that in education, the view being to open the mind to all kinds of knowledge, there is no absurdity in carrying on several studies together, nor in passing from one to another, before the pupil arrives at great perfection in the first; on the contrary, in maturity, the view being not to learn the first principles, (which are supposed to have been studied in youth,) but to acquire a perfect knowledge of subjects, it is then improper to pursue many different studies at once.

Before a young gentleman sets about any particular study, supposing his puerile education finished, he may prepare himself for more manly improvements, by a careful perusal of proper books on the subject, such as Locke's Conduct of the Understanding, Rollin's Belles Lettres, Blair's Lectures on the same subject, &c; and also by consulting men of judgment in books, and of a large and free way of thinking and extensive knowledge. By this means he will save infinite trouble, which many go through by beginning at the wrong end; who, after distressing themselves in pursuing what they have not the necessary accomplishments for, find themselves obliged to give up what they had undertaken,

and go back to first principles. Men thus suffer great loss of time and labour, meet with discouragement in their studies, and the superstructure of learning which they raise, proves in the end but a piece of patch-work.

X.

It is not enough that children have wise and discreet parents, who employ too a faithful deputy; no, they must also be guarded from the interposition of friends and relations. No body surely can mistake me so far as to think I would exclude relations from the respect due to them; by no means: they may assist with their counsels in the absence of the children, or they may encourage filial duty in the absence of the parents, but in general, they should not be allowed to interfere in the management, nor on any account thwart the parents injunctions, or discover opposite sentiments in the children's hearing.

A child after it is six months old should be accustomed to various faces; be put into the arms of various people, young or old, fine or ordinary; so as to make every one they see in some degree familiar. Parents are to make their children happy, keep them active, smiling, and lively, and this they cannot do, if they cherish or indulge in them a dislike of going to any other but themselves.

Parents should by all means accustom themselves to deny their children some things, even such as are innocent and reasonable, in order to familiarize them to disappointments, that they may bear them the better. Besides, by this method, every grant from the parents will be esteemed a favour and received with gratitude;

whereas

whereas the granting every thing they aſk deſtroys the very life and ſpirit of compliance, and it ceaſes to be a favour. A little judgment will ſhow parents how to vary theſe grants and denials if they do but attend to them, and if children are under any degree of regulation nothing can be more eaſy. Yet this by no means implies, that children are not ſometimes to have what they like; far from it: but by ſometimes denying their requeſts, it puts it in the power of parents to confer many little favours on them, that otherwiſe they could not be ſenſible of. For example; there are two ſorts of meat at table equally innocent; in that caſe parents may ſometimes without impropriety give a child its choice, and by this ſort of indulgence you may diſcover if a child has any particular antipathies.

Parents ſhould ſtudy to win their children's hearts, and thus will obedience become a pleaſure, whereas, if they are kept at a diſtance by an auſtere behaviour, or are treated in a cold, lifeleſs, inſipid manner, they will be apt to doubt of their parents' affection, and be induced to ſeek comfort from others. Love and fear are the two great ſprings of human actions; both which muſt be maintained, both ſhould by turns appear, but love muſt be predominant. Of all the important ſteps neceſſary for forming the minds of children, and for conducting them through life, with happineſs to themſelves and others, nothing is more truly ſo, than the animating their actions with well tempered affections; it makes them open, generous, and noble, and it takes off from that narrowneſs of

mind and heart ſo diſadvantageous to themſelves and ſo detrimental to ſociety.

XI.

A child cries from his birth, and the early period of its infancy is paſſed in tears.

At one time he is danced and coaxed in order to quiet him, at another he is ſcolded and beat for the very ſame purpoſe. We either do what he likes, or oblige him to do what we like: we comply with his whims, or make him ſubmit to ours. Thus no medium is obſerved, and he is doomed to be always either giving orders or receiving them:—the firſt ideas he forms are thoſe of dominion and ſlavery—before he can ſpeak he commands—before he acts he obeys, and ſometimes he is corrected before he is conſcious of faults, or even before he is capable of committing any. Thus we ſeize the earlieſt opportunity of implanting in his tender mind thoſe paſſions, which are afterwards unjuſtly attributed to *Nature*, and having taken pains to make him depraved, we complain when we find him ſo.

The moſt important maxim then in education is to allow children more perſonal liberty and leſs authority over thoſe who have the care of them: to permit them to do more themſelves without ſuffering them to exact ſo much from others. Thus they will ſoon be accuſtomed to adapt their wiſhes to their ſtrength, and will feel but little the want of what is not within their power.

When a child who is no longer deceived by his ſenſes,

ſenſes, ſcreams and wimpers, and holds out his hands, he is either commanding the object to come to him, or ordering you to carry him to it. In the firſt caſe carry him to the object ſlowly and by degrees; in the ſecond only ſeem not to hear him, and the more he cries, the leſs you ſhould attend to him. It is right that he ſhould ſoon be accuſtomed neither to command men, for he is not their maſter, nor things, for they cannot underſtand him. Thus if a child ſees any thing he wiſhes for and you intend to give it him, it is better to carry him to the object, than to bring the object to him; and from this cuſtom he will draw a concluſion adapted to his age, and which there is no other method of teaching him.

If a child has acquired a habit of crying when he is neither in pain nor confined, the only way to break him of it is not to pay him any attention or even ſeem to hear him, and he will ſoon learn to reſerve his tears till he is really in pain. Another method is to divert his attention to ſome other object; but in this caſe you muſt be very careful, leſt he diſcover that your intention is to amuſe him, and you muſt let him play without ſuppoſing you are thinking about him. In this reſpect moſt nurſes are very fooliſh and abſurd.

When a child firſt begins to ſpeak, do not torment yourſelf to find out what he ſays. To expect to be always liſtened to is a ſpecies of command which in a child ſhould never be ſuffered. It is enough if you are attentive to his real wants; it is his buſineſs to make you underſtand what is not neceſſary.

Do not be in haſte to oblige him to ſpeak: he will

learn ſoon enough, when he is ſenſible of the uſe of ſpeech. Children that are brought too forward with their tongues have not time either to pronounce well, or to underſtand what they are made to ſay; whereas, when left to themſelves, they will firſt practiſe thoſe ſyllables which they find the eaſieſt, and by the help of geſtures will make themſelves underſtood, and give you their words before they receive yours. Thus they will not adopt any words till they underſtand their meaning, and, not being hurried into uſing them, will firſt obſerve in what ſenſe they are employed before they admit them into their vocabulary.

When children are able to ſpeak, they cry leſs. This progreſs is natural; one language being now ſubſtituted for another. If they can tell you they are in pain, why ſhould they ſay it by crying?

When a child, that is able to aſk for what he wants, cries to obtain his wiſhes the ſooner, or to overcome a refuſal, his requeſt ſhould be poſitively denied. If real want has prompted him to aſk, you ſhould immediately do what he deſires; but to yield merely to his tears would encourage him to ſhed them, teach him to doubt your affection toward him, and lead him to believe importunity has more power over you than real benevolence. If he does not believe you to be good, he will himſelf ſoon become depraved; if he believes you to be weak, he will become obſtinate: you muſt therefore immediately grant, what you do not intend ultimately to refuſe.

Above all, take care never to teach your children thoſe idle forms of politeneſs, thoſe magical words, which they are accuſtomed to uſe at pleaſure to in-

duce

duce all thoſe about them to comply with their wiſhes, and to obtain inſtantly whatever they deſire.

In the ceremonious educations of the children of the rich, no pains are ſpared to make them politely imperious by teaching them certain phraſes, which if they employ, no one dare refuſe them. Their requeſts have neither the tone nor manner of ſupplication; they are equally arrogant, nay more ſo when they aſk than when they command, becauſe they are more ſure of being obeyed. It may be ſeen at once that '*if you pleaſe*' ſignifies in their mouths '*I chooſe,*' and and that '*pray*' means '*I will have it.*' What admirable politeneſs! the only tendency of which is to change the real meaning of words, and to teach them never to ſpeak without commanding. As I am leſs fearful of my pupil's being vulgar than arrogant, I would much rather have him requeſt me to do any thing by ſaying, '*Do ſo or ſo,*' than that he ſhould command me by ſaying, '*Pray do.*' It is not the phraſe that is important, but the ſenſe in which it is employed.

Conſidering infancy in itſelf, there is not a being more feeble, more helpleſs, more at the mercy of every one about it, or who ſtands in greater need of pity, of care, and of protection, than a young child. Does it not ſeem as if it looked ſo gentle and ſo engaging, that every one who comes near it ſhould be intereſted for its welfare and anxious to give it aſſiſtance? What then can be more diſguſting or more contrary to nature, than to ſee a quarrelſome and imperious child commanding every one about him and

impudently aſſuming an air of authority with thoſe, without whoſe aid he muſt inevitably periſh.

Do you know what is the moſt certain way to render a child wretched? It is to accuſtom him to obtain all his wiſhes, for, as his deſires will increaſe in proportion to the eaſe with which they are ſatisfied, the time will ſooner or later arrive, when you muſt neceſſarily refuſe him, and this unexpected diſappointment will give him more pain, than the not having what he wanted.

As I would have children left at full liberty to play all their innocent pranks, it is both convenient and right to put every thing out of their way that is expenſive, and to leave nothing within their reach that is brittle or valuable. Their chambers ſhould be fitted up with clumſy, thick furniture; no looking-glaſſes, no china, no ornaments of luxury. But if notwithſtanding all your precautions a child ſhould do ſome miſchief by breaking ſomething uſeful, do not puniſh him for your own negligence, do not ſcold him, do not let him hear a ſingle word of blame or reproach, do not let him even ſee that he has vexed you.

A child ſhould not be told of *duty* or *obligation* as he cannot underſtand them; but *ſtrength*, *neceſſity*, *weakneſs*, and *conſtraint*, ſhould form a great part of his vocabulary. Till children are ten or twelve years of age, they ſhould be governed by neceſſity, to which they ſhould be accuſtomed to ſubmit without murmuring. If you talk of morality to them, or tell them about duty and obligation, you will but puzzle them and confuſe their tender minds. During the next period

riod of a child's life, *i. e.* from the age of ten or twelve, he ſhould be taught to govern his actions by their utility.

Human intellect has its bounds, and no one man can know every thing. A choice then ſhould be made of proper objects of inſtruction, as well as of the proper time for teaching them. Of thoſe branches of knowledge which are attainable ſome are falſe and ſome are uſeleſs, while others ſerve only to nouriſh the pride of thoſe who poſſeſs them. The few, that really contribute to our well-being, are alone worthy of the reſearches of the wiſe, and conſequently of a child you would wiſh to render wiſe. It is not neceſſary then to know all things, but only ſuch as are really uſeful. From theſe we muſt further deduct ſuch as require an underſtanding completely formed, or preſuppoſe a knowledge of the moral relations of man, which a child cannot poſſeſs, and thoſe which, though true in themſelves, will diſpoſe an inexperienced mind to reaſon falſely on other ſubjects.

When you think it time to transform a child's ſenſations into ideas, do not jump all at once from ſenſible objects to intellectual. It is by the firſt we muſt arrive at the latter. In the firſt operations of the mind let the ſenſes always be the guides. Let your pupil have no book but the world, no other inſtructions than facts. The child that reads, does not think; he does nothing but read; he does not improve himſelf, he merely learns words. Lead your pupil to be attentive to the phenomena of nature, and you will ſoon render him inquiſitive; but in order to awaken his curioſity be not in a hurry to ſatisfy it. Propoſe

to

to him queſtions adapted to his underſtanding, and let him reſolve them. Do not let him believe any thing merely becauſe you have told it him, but becauſe he underſtands it. Do not teach him the ſciences, let him find them out himſelf. If you ſubſtitute authority for reaſon, he will never reaſon more, but become a mere puppet governed by the opinions of others.

It is very common to prohibit children from aſking for any thing at table, for the world ſeem to think that the ſureſt way of ſucceeding in education is to overload children with uſeleſs laws and precepts; as if a morſel of this or that diſh were not eaſily granted or refuſed without tormenting a poor child with longing for ſomething he muſt not aſk for, but which he ſits in hopes of being helped to if he holds his tongue. A child will never be importunate or troubleſome, unleſs he finds that he gains his object by it; he will never aſk twice for the ſame thing, if he knows that the firſt denial is irrevocable.

XII.

It is not enough to guard againſt inſtilling any falſe notions into the minds of children; it muſt alſo be obſerved, whether the knowledge of a thing may be uſeful. The number of notions is ſo great, and man's life ſo ſhort, that it is needleſs to be incumbered with things contributing little or nothing to human happineſs. Among things uſeful are ſome whoſe uſe is univerſal; under this head I claſs religion and morality: the uſe of other things is confined to certain perſons, in regard to their future courſe of life. Laſtly, there are things, the ignorance of which is ſcarcely of any

any detriment. Take the advice of Agesilaus, who being asked what children should learn, answered, "What may be of service to them when grown up to be men."

Among the things which children should learn (besides the principles of religion, reading, writing, and arithmetic) I reckon drawing, the use of the rule and compasses, an historical knowledge of œconomics and trades, together with geography, at least that of their own country. But children designed for scholars must besides be made acquainted with history, the French and Latin tongues, and have some knowledge of Greek, before they enter at a university. The use of these things is so evident as to need no proof: only let it be remarked, that when I mention drawing, I intend not, that your son should be a complete painter: it is enough if he can draw for his own use with a pencil any object he sees. The knowledge of œconomics and trades will be useful to him all his life; that of the Greek language is indispensable on account of the terms of art borrowed from it in all sciences.

To conclude, it would be highly advantageous to give young people, before they went to the university, a summary view of the whole compass of learning, in order to point out to them the affinity between the sciences, as also to direct them in what order to carry on their studies and what books to read with advantage. If uninstructed in all this at school, they come to the university like travellers into a new world, without a map to direct their steps.

There

XIV.

There is in many people, and particularly in youth, a ſtrange averſion to regularity; a deſire to delay what ought to be done immediately, in order to do ſomething elſe which might as well be done afterwards. Be aſſured, it is of more conſequence, than can be conceived, to get the better of this idle procraſtinating ſpirit, and to acquire habits of conſtancy and ſteadineſs even in the moſt trifling matters; without them there can be no regularity or conſiſtency of character, no dependance on a young perſon's beſt intentions, which a ſudden humour may tempt them to lay aſide for a time, when a thouſand unforeſeen accidents will afterwards render it more and more difficult to execute. No one can ſay what important conſequences may follow a trivial neglect of this kind.

XVI.

Young people ſhould be earneſtly recommended to hoard up, while they can, a great ſtock of knowledge; for though during the diſſipation of youth they may not have occaſion to ſpend much of it, yet they may depend upon it, that a time will come, when they will want it to maintain them. Public granaries are filled in plentiful years; not that it is known that the next or the ſecond or third year will prove a ſcarce one; but becauſe it is known that ſooner or later ſuch a year will come, in which the grain will be wanted.

A man will never do any thing well, who cannot command

command his attention immediately from one thing to another, as occaſion requires. If while he is at buſineſs he thinks of his diverſions, if while he is at his diverſions he thinks of his buſineſs, he will ſucceed in neither, but do both very awkwardly. *Hoc age* was a maxim among the Romans, which means, do what you are about, and do that only. A little mind is always hurried by twenty things at once; but a man of ſenſe does but one thing at a time, and reſolves to excel in it; for whatever is worth doing at all, is worth doing well. Therefore young people ſhould remember to give themſelves up entirely to the thing they are doing, be it what it will, whether their book or their play. Without attention nothing is to be done; want of attention, which is really want of thought, is either folly or madneſs. Young people ſhould not only have attention to every thing, but a quickneſs of attention, ſo as to obſerve at once all the people in a room, their motions, their looks, and their words, and yet without ſtaring at them and ſeeming an obſerver. This quick and unobſerved obſervation is of infinite advantage in life, and is to be acquired with care; and on the contrary what is called abſence, which is thoughtleſſneſs and want of attention about what is doing, makes a man ſo like either a fool or a madman, that, for my part, I ſee no real difference. A fool never has thought, a madman has loſt it, and an abſent man is, for the time, without it.

XVII.

The object now to be had in view will be to encourage the growth of your ſon's faculties, to whet his ſagacity,

ſagacity, and begin to ſtore his mind with ſuch little ſparks of knowledge as he is capable of receiving: for which purpoſe it will be expedient to gain his confidence and friendſhip, that he may apply to you of his own accord, nor be uneaſy in your company, nor want to get away among the ſervants; that he may have no ſcruple of telling you what he has been doing when out of ſight, nor ſtand under perpetual dread of your diſpleaſure. Yet it will be neceſſary to preſerve in him a dependence and reverence, which you may better do by ſteadineſs than ſterneſs, not perpetually conſtraining him in his motions, nor interrupting his plays, but rather aſſiſting his contrivance in the proſecution of them: laying as few commands as poſſible, but always enforcing thoſe you do lay with a peremptory mildneſs, and ſo far as feaſible pointing out the reaſons and expedience of them. If correction be needful it muſt not be adminiſtered in anger, nor without an expreſſion of unwillingneſs and ſhowing the neceſſity of it for prevention of worſe conſequences.

Every thing is not to be made a play of either in childhood or maturity of age; for thoſe, who reſolve to live a whole life of amuſement, are the moſt uſeleſs, and generally the moſt unhappy of mortals; therefore one principal view muſt be to inure him early to ſomething of taſk and diſcipline, to train him gradually to bear cloſe application, and ſo far to conſult his eaſe, as it can be procured by giving him a taſte for work, by teaching him diſpatch in it, and inſpiring with an ardour for the proficiency to be attained by it: for the ſureſt road to eaſe and pleaſure is, not

by

by flying labour, but by learning to take delight in ſo much as the health and forces will bear.

What rules and forms you judge needful to give your children, keep them ſteady to the obſervance of, and a little more ſtrictly than you wiſh they ſhould always adhere to, for it is much eaſier to relax than to ſtraighten. Therefore I love to ſee young people rather too rigid and ſcrupulous, becauſe their own experience and the world they converſe with will abate of this exceſs; but libertiniſm is the hardeſt thing in the world to cure, becauſe diſdaining to ſubmit to regimen.

XIX.

As the moſt effectual diſcipline of the mind is that of *experience*, it ſhould by all means be called in to the aid of precept and admonition, whenever it can be applied with advantage, that is, in all caſes in which there is ſufficient time for the effect. Children have no idea of fear or apprehenſion of evil, but in conſequence of receiving hurts. In this caſe, their own feelings make them attend to the *cauſe* of what they ſuffer, and put them upon their guard againſt receiving the like harm for the future; and without this no admonition will ever teach them prudence and caution. Afterwards, indeed, having experienced the benefit of liſtening to the advice of their friends, but never before, they begin to take it for granted, that there is ſome good reaſon for their admonition, and they are often governed by them implicitly: but ſtill, if the circumſtances of a caſe be altogether, or in a great meaſure, new, or not very ſimilar

lar to other caſes, in which they have found the benefit of advice, it will ſeldom be ſufficient for the prevention of evil. Upon theſe principles it will appear to be a fooliſh tenderneſs to guard children and young perſons from receiving ſmall hurts by falls, &c. for they will learn more uſeful caution from one ſingle hurt, than from all the admonitions in the world. It is neceſſary, however, to have recourſe to admonition, or even abſolute reſtraint where life or limbs are in danger; becauſe, if the miſchief ſhould happen, it will be too late for them to profit by it as an example for their inſtruction in future.

Parents ſhould endeavour, in the government of their children, to temper the affection of love with a due mixture of fear, which, uniting, conſtitute what we call reverence, which makes a ſtronger and more laſting impreſſion than love only. The merely *fond father* never ſecures the permanent attachment of his child; but if a parent never be angry without juſt reaſon, the child himſelf will generally be ſenſible of it, and acquieſce in it; which will accelerate his remorſe, and heighten the proper emotions of his heart upon his return to duty.

Boys ſhould in my opinion be ſeldom brought into company, or at leaſt be allowed to ſay but little in company, ſo that they would have but little ſociety except with their parents and ſchoolfellows. But it will be ſaid, that if boys be debarred the converſation of men, they will take refuge in that of ſervants, and contract a low taſte, manner, and character, which will never leave them. This ſhould by all means be guarded againſt: though if a proper attention were paid

paid to ſervants, and to the education of the lower claſs of people, which ſupplies us with ſervants, there would be leſs to be apprehended from that quarter: but if boys have an opportunity of aſſociating with other boys of their own rank, they will prefer their ſociety to that of ſervants; and care ſhould be taken that the ſervants who muſt neceſſarily be moſt about them, be perſons of good underſtandings, good behaviour, and ſome experience, whatever expenſe be neceſſary to procure ſuch.

XX.

The principal points to be attended to in education are, not to be in a hurry, to confine our inſtructions to ſuch things as children can eaſily comprehend, never to neglect an opportunity of giving them any uſeful information that is adapted to their capacities, and, laſtly, to teach them morality at firſt by example rather than by precept.

Rouſſeau obſerves that the principal fault of all tutors is the endeavouring to make their pupils ſhine, rather than to convince their reaſon. With this view they give them leſſons above their comprehenſion, and thus load their memories, not with uſeful things, but with mere words, that in general convey no ſenſe. At twelve years old, Adelaide ſo far from being a prodigy, will perhaps appear to ſome people infinitely leſs inſtructed than other children of her age. She will not know a word of thoſe books which young people generally learn by heart. She will never have read La Fontaine's fables, nor Telemachus. Is it not abſurd to put theſe books into the

hands of a child, and thus deprive them of the pleaſure of reading them when their judgment is matured? Adelaide at twelve years old will neither be capable of making extracts, nor of writing good letters, nor of aſſiſting me in doing the honours of the houſe. She will have but few ideas, but theſe will be rational. She will read muſic well, and play on one or two inſtruments. She will draw in a ſurpriſing manner for her age, without her maſter's retouching any of her performances, which would be rather teaching her to tell a falſehood than improving her in the art of drawing. She will neither underſtand hiſtory, mythology, nor geography, except what ſhe has gained by certain pictures and other methods, which I ſhall mention hereafter. In this reſpect I think ſhe will be better inſtructed than children in general. She will have many other acompliſhments, which will only be diſcovered by living with her, and which ſhe has acquired in the form of amuſements.

It is very neceſſary to accuſtom children to treat all their maſters not only with politeneſs, but reſpect, for they ought to be perſuaded they are under obligations to every body who gives them any agreeable or uſeful knowledge.

I am ſorry your little Conſtance is ſlatternly; this is a fault too little attended to, yet occaſions great loſs of time, and is frequently the cauſe of more expenſe than prodigality itſelf. I have corrected Adelaide of this fault, ſo common to all children, by puniſhments provided the thing loſt muſt abſolutely be replaced, or if it was an object of amuſement rather than uſe, a plaything for inſtance, by making her wiſh for ſuch another

another for ſome time before I gave it her; and laſtly by giving her a large cheſt of drawers, in which ſhe might lock up and ſet all her things to rights.

The great art of inſtructing young people without their ſuſpecting it is to talk with them familiarly in a manner ſuited to their capacities, and that will engage their attention. Make a young perſon read books above his comprehenſion, and he will never love reading; in like manner if he often liſten to the converſation even of well-informed perſons who talk for their own pleaſure without a view to his improvement, he will never love converſation; and yet this is the method followed by the moſt intelligent mothers and the moſt able directors of youth. If you never liſten to your ſon with attention but when he aſks your advice, he will have no other confidence in you than ſuch as we repoſe in a ſteward or a lawyer whom we conſult. Perſuade your ſon, therefore, that his converſation is always intereſting to you, and he will prefer your company to any other. Different ages will neceſſarily have different taſtes, and ſee things in different lights; but this is the very thing you muſt conceal. When Theodore, even in his childhood, talked to me for hours together of his cart, his playthings, or his garden, he was perſuaded that his converſation was infinitely intereſting to me; and finding nobody elſe who could liſten to him ſo long without being tired, his moſt agreeable recreation, his greateſt pleaſure was to amuſe himſelf tête-à-tête with me. I have conſtantly followed this method; and the fruits I reap from it, the intimate confidence Theodore repoſes in me, make ample amends for the trouble it

has ſometimes cauſed me. Conſider that auſterity ſtartles youth, keeps them aloof from us, and we cannot recover their confidence, but by appearing to think their company agreeable. Remember alſo that we juſtly render ourſelves inſupportable, when we frequently cenſure their innocent actions.

XXI.

Caroline one day ſaid to Mad. de Clemire, " Mamma, you have expreſsly prohibited us from ever converſing with the ſervants becauſe they have had no education, and yet you permit us to talk with ſeveral peaſants and labourers, and you yourſelf ſeem to take great pleaſure in chatting with honeſt Philip, old mother Monique, and Mary." "That is very true, replied Mad. de C. but I will explain to you this ſeeming contradiction. The ſervants may not have had a better education than the peaſants; but by habitually hearing their maſters converſe, their language is leſs ſtrikingly vulgar, though in other reſpects quite as exceptionable, becauſe the great fault, people of refinement find in it, ariſes rather from their low expreſſions and narrow ideas than from the mere words they employ. I am not afraid of your learning to ſay, "I goes, I comes, &c." becauſe this manner of ſpeaking is ſo ſtrikingly different from ours, that it is impoſſible you ſhould adopt it; but on the contrary, it is very likely that at your age you ſhould not be ſtruck with the low ideas of the domeſtics, and that conſequently you ſhould imitate them unawares. Beſides, men-ſervants in general have vices and faults which almoſt inevitably ariſe from the ſituation they are placed in.

If

If a man without education does not work hard but leads an idle life, it is very difficult for him to be virtuous. I certainly like to converſe with peaſants; their ſimplicity and ſincerity intereſt me, and renders me partial to them; their expreſſions are often droll, but never low. I love to ſee them and ſtudy their characters becauſe they are laborious and virtuous; I love to liſten to them becauſe they are ſincere and never employ the ſlighteſt exaggeration. The other day, when good old Philip cried out on ſeeing Caroline run '*Oh how nimble ſhe is,*' I was much more pleaſed than if I had heard a Pariſian ſay, '*Oh what a raviſhing ſight!*' an expreſſion which is uſed by them on every occaſion. But remember, my dear, I am only ſpeaking in a general way; there are exceptions to all rules. We may find bad characters among peaſants, and there may be many virtuous domeſtics. However when you are not ſtruck with the truth of my remarks, it is to me you ſhould explain your doubts and difficulties, as I am always ready to liſten to, and will endeavour to remove them. When you are not of my opinion, I ſhall be pleaſed at your confeſſing it; indeed it is what I deſire and inſiſt on. But to talk of it to others is a want of that affection and reſpect which you owe me, and, beſides, if you have miſunderſtood me, I cannot explain your miſtake, if I am not preſent when you are criticizing my opinions."

"What then do you call a good education?" "Why mamma, it is to poſſeſs ſeveral accompliſhments; but by what Miſs Lauzanne ſaid to us, ſhe neither underſtands muſic nor drawing, and has

never learned to dance." "Dont you remember hearing of an opera-singer called Miss Flora?"—"Yes, mamma: that lady whom my aunt would not have at her fête?"—"Exactly so, and yet the song that was so badly performed that day would have been sung charmingly by Miss Flora."—"Yes, but then she is not a woman of character."—"However she sings very finely, dances well, plays on several instruments, possesses several accomplishments, and, according to your definition, has had an excellent education."—"Oh, no, for she has not a good character."—"You see then, my dears, that a brilliant and showy education is widely different from a good one."—"Certainly, mamma."—"Have I not repeated to you a hundred times not to value highly those objects which are not really important? Accomplishments are a constant source of amusement; the greater number women possess, the more extensive are their powers of entertainment, their manners more elegant, they are more capable of pleasing and of being satisfied with themselves, but the mere graces and polite accomplishments cannot render us happy without virtue."—"No certainly, said Cæsar, because to be happy we must be esteemed and loved; but drawing, music, or dancing, can neither make us amiable nor virtuous; they are mere frivolous acquirements; yet these are infinitely less so than beauty or external charms, for besides the inexhaustible amusement they afford, it costs some pains to acquire them, and it is justly supposed that a young lady who is highly accomplished, must be docile and

capable

capable of application and perſeverance; a point of view, in which even agreeable talents deſerve a certain degree of eſteem."

"Were you to meet with a young lady deſtitute of accompliſhments, who ſpeaks no foreign language, has learned the elements of no ſcience, though fond of reading and working, is never idle, but modeſt, gentle, even-tempered, diffident, and deſirous of advice, who, in ſhort, unites prudence and diſcretion with eaſy manners and frankneſs of character, would you ſay that ſuch a young lady had not received a good education?"—"Ah, mamma, I was wrong; and if Miſs Lauzanne is all you have been deſcribing, as I ſuppoſe ſhe is, I now ſee her education has been excellent. I ſhall always remember this converſation, and will never confuſe a brilliant and ſhowy education with a good one, that is, with one that renders young people good and virtuous."—"This ſhould teach you, my dear, that an affectionate mother who lives retired in the country, without either a large fortune or the aſſiſtance of maſters, may by her good ſenſe and perſeverance give her daughter a good education; for which it is only neceſſary to poſſeſs affection, patience, and a well-choſen library."

XXIII.

Young people ſhould be cautioned againſt indulging too much what we are however anxious to have them acquire, I mean habits of induſtry and application. Even in our ſearch after knowledge we ſhould proceed

with temper and judgment, often varying our ideas and relieving the mind by means of exercise and amusement. Though the life of most liberal-minded men would have many dull and tedious intervals without the assistance of books, yet, rather than contract such a fondness for them as to impair one's *health* and *good-humour*, two of the most valuable blessings we can enjoy, it would be far better to quit them altogether and pass our days under the shades of *ignorance* and *obscurity*; nothing *on earth* being equivalent to so great a loss.

XXIV.

Uniformity of conduct is the only feasible way of creating affection and respect. An inflexible adherence to any rule that has been laid down makes children comfortable, and saves the mother and nurse much trouble, as they will not often contest, if they have not once conquered. They will, I am sure, love and respect a person who treats them properly, if some one else does not indiscreetly indulge them. But yet a rigid style of behaviour is by no means to be adopted; on the contrary, I wish to remark, that it is only in the years of childhood that the happiness of a human being depends entirely on others; and to embitter those years by needless restraint is cruel.

To conciliate affection, affection must be shewn, and little proofs of it ought always to be given; let them not appear weaknesses, and they will sink deep into the young mind and call forth the most amiable propensities.

It

XXVI.

It is the buſineſs of education to lop off ſome little luxuriant boughs from the tree of nature, but not to conſtrain it or give an unnatural direction to the branches. I ſhould prefer the honeſt awkwardneſs of a mere country girl, to over-acted refinement.

XXVII.

I am not quite ſure that it is right to give a child a notion that he has nothing to do but to play. Let him know that he has buſineſs of a ſerious kind, and by attending to it periodically, let him contract a habit of application. A temporary attention to ſomething by no means tedious or laborious, but which at the ſame time he is not to conſider as play, will make his diverſions more agreeable. Indeed viciſſitude is neceſſary to render diverſions pleaſing; they become painful buſineſs when continued without variety. We all come into the world to perform many duties, and to undergo many difficulties, and the earlier the mind learns to bear its portion of them, the leſs likely will it be to ſink under thoſe burdens which will one day be impoſed on it. To lead a child to ſuppoſe, that he is to do nothing which is not conducive to pleaſure, is to give him a degree of levity and a turn for diſſipation, which will certainly prevent his improvement, and may perhaps occaſion his ruin.

It is a great pity, when a boy is intended for the mercantile life, that his ſtudies ſhould be confined to writing, arithmetic, book-keeping, &c. For what is

is the propoſed end of a mercantile life? The accumulation of money. And what is the uſe of money? To contribute to the enjoyment of life. But is life to be enjoyed with a narrow and unenlightened mind? If it is, what muſt be the enjoyment? A rich man without liberal ideas and without ſome ſhare of learning is an unfit companion for thoſe in the rank to which he is advanced: a melancholy conſideration, that after all the toil and cares of buſineſs, when a man has acquired a princely fortune, he muſt be excluded from the ſociety of men of equal condition but ſuperior education, or be ridiculous in it. My advice then is, that thoſe who are intended for a genteel line of commercial life, ſhould beſtow at leaſt as much attention on the cultivation of their minds as on mechanical attainments or on a mere preparation for the ſuperintendance of an accompting-houſe.

It muſt be remembered that the moſt important views in education are to open the mind for the reception of general knowledge, and to prepare it in particular for the ſpecies and degree of knowledge required in that ſphere in which it is deſtined to exert its activity. It is not the buſineſs of the ſchool to complete, but to prepare. They who pretend to teach every part of neceſſary knowledge, and to finiſh the improvements of the ſtudent during the time that can be ſpent in a ſchool, are conſidered by the intelligent as deceivers and empirics. Thoſe inſtructors do their duty well, who point out the various avenues of learning, and by leading their pupils a little way into each, enable them to proceed alone in years of maturity.

The

XXIX.

The firſt buſineſs of education is to ſtimulate and direct the deſire of knowledge, which ſeems to be created by the affinity of external objects and the ſenſes affected by them. The general occupation of infancy is to enquire; the buſineſs of inſtructors to direct curioſity to proper objects, and to provide for its full and various gratification. This is the apprenticeſhip of wiſdom; for in this method youth acquire the art of referring appearances to cauſes, of ſorting ideas, and diſtinguiſhing truth. But their direction is uſually committed to ſervants and nurſes, who either check curioſity by ſullenneſs and ſeverity, or by giving falſe anſwers and referring appearances to wrong cauſes diſappoint this important faculty in its firſt exertions, and fix habits of credulity and ſuperſtition which are never to be corrected. The proper diſtinction of curioſity and that ſpecies of application and induſtry neceſſary to gratify it are the qualifications of a parent or preceptor, who would prepare young people for the duties of life. In this method, though children be never exhorted, they can hardly fail of becoming virtuous. They ſee all things diſpoſed in nature to anſwer uſeful and benevolent purpoſes, they adopt the leſſon, attempt to be uſeful, and wiſh well to all the world.

The general object of education is not obtained; men are not rendered intelligent and virtuous, becauſe children are commanded, not inſtructed; and are obliged to learn maxims, not to acquire information or practiſe duties. The body acquires the uſe of its powers,

powers, not by maxims and doctrines, but by trial and experiment; and the mind muſt obtain the uſe of its faculties, the right direction and employment of its paſſions, in which virtue and happineſs conſiſt, by repeated trials and experiments, not by doctrines and commands. The virtues may be produced by attending to the general though ſilent inſtructions of nature. Do you wiſh to induce a child to love his brothers and ſiſters? Do not enjoin it as a duty; for injunction cannot effect, but may obſtruct your purpoſe. Do you wiſh to render him ſuſceptible of the great paſſions of love, friendſhip, patriotiſm, and univerſal benevolence? Do not inflame or enfeeble his opening mind with the glowing ſtrains of ancient or modern eloquence on the ſubjects: train him in the actual exerciſe and art of ſacrificing preſent gratifications to thoſe at a little diſtance; and teach him, by repeated experience, that every pleaſure is multiplied by the participation of others. This will render truth, fidelity, tenderneſs, compaſſion, generoſity, and benevolence, not as they now are, matters of ſentimental antitheſis, of poetical ornament, and oratorical enthuſiaſm; but diſpoſitions eſſential to the mind, principles interwoven with its conſtitution, and habits it muſt be under the neceſſity of indulging.

It is happy the occupations of children which may be called neutral are ſo numerous, that they give time to guide their virtues at pleaſure. Their moral qualities are only occaſionally exerted; and it is the policy of education to make the intervals of theſe exertions as long as poſſible, to render knowledge intereſting,

tereſting, and to cheriſh the virtues or ſuppreſs the vices in ſilence and unobſerved.

In the firſt periods of life, the activity of children ſhould be directed to the various uſes of their limbs; by a comprehenſive method of acquiring ſimple ideas, by rural, mechanical, moral, and political exerciſes, they ſhould be gradually prepared to act with eaſe the parts of men; to hold with utility and honour their reſpective ranks in the community. They ſhould be formed to induſtry in early periods for reaſons of the utmoſt importance. The habit of it cannot be too ſoon fixed: the periods of human life are marked by nature, and inconvenience muſt ariſe if their duties be not diſcharged in appropriate ſeaſons. As a perſon not taught to walk in infancy would be obliged to learn at a period deſtined to other employments, or never have the proper uſe of his limbs, he who enters life without being prepared, who appears in any rank, undertakes any employment for which he is not prepared by education, muſt be prevented from doing his duty, or do it imperfectly, by having his mind employed at the ſame time by matters ſo different, as the actual diſcharge of an obligation and learning the method in which it ought to be diſcharged.

It is a dangerous thing for parents to ſuppoſe their children to be what are commonly called geniuſes, and that therefore they may be exempted from the common habits of induſtry and application. The vulgar apprehenſion of genius is like the vulgar doctrine of predeſtination: the elect in both caſes are generally worthleſs; they imagine themſelves entitled by favour to advantages which others muſt obtain by induſtry.

When

When diſputes or occaſions of anger ariſe among children, the parents or tutors ſhould not become parties, but the children ſhould be induced to interchange ſituations and correct their own judgment. If the paſſions be linked with the underſtanding they become manageable, and if reſiſted on one, they may be on every occaſion.

The buſineſs of faſhionable education conducted with oſtentation and expenſe in private families is on the principles of modern gardening, and the pupils are hot-houſe plants. Their progreſs and beauties dazzle and ſurpriſe ſuperficial obſervers, but they ſicken at the firſt breath of common air; they have latent inſipidities diſcernible to a natural or accurate taſte, and they fade or periſh with the rapidity with which they ſpring up. In high and opulent families a father and mother have ſeldom any idea of the real characters of their children. The father's attention is divided by the mercenary politics of parties and the qualities of brutes; mothers are occupied by frivolous plans of fatiguing diſſipation. Is it not aſtoniſhing, a being bearing the character of rational or civilized ſhould employ on ſtrangers or brutes the attentions and affections naturally directed to children. In almoſt all the families I know, children are uſhered to their parents at appointed hours, and with certain ceremonies. Dogs are conſtant inmates of the mother's dreſſing-room or parlour, and are fed under her eye or by her hand.

XXX.

We were not born to play all our lives; induſtry, both corporal and mental, is neceſſary to our happi-

neſs and advancement both in this and a future ſtate; and when the organs of the brain have attained a ſufficient firmneſs for the taſk of literature, young pupils ought to be exerciſed in the ſtudy of books, or ſuch inveterate habits of idleneſs will be acquired as will be impoſſible afterwards to ſubdue.

I would not ſuffer more perſonal attendance to be given to any pupils of mine than what their tender age rendered neceſſary; and the mode of rendering it ſhould be ſuch as would convey the humiliation of weakneſs rather than the triumph of wealth. Thus I ſhould excite an ambition which would forward all my purpoſes; for my pupils would feel the debaſement of dependance, and aſpire after that moment when they ſhould be able to ſerve themſelves.

Rejoice in a ſituation, O ye opulent parents, which enables you to conſign the drudgery of education to thoſe who are better fitted to the charge, than common ſervants can poſſibly be. Be not ſparing of your purſes, and conſider that it is the great priviledge of the wealthy to avoid the evil of vulgar ſociety, and to be attended in their infancy by perſons of cultivated minds. Never ſuffer your offſpring to be from under the eye of the tutor or the governeſs; never let them converſe with ſervants *; and you may be ſure that the tales of ghoſts, apparitions, fairies, and the old man who runs away with naughty children, will only be mentioned to be laughed at.

The precept contained in the old adage, that if you ſpare the rod you ſpoil the child, was generally

* The authors of *Practical Education* are of the ſame opinion. *Ed.*

complied

complied with and implicitly obſerved by our anceſtors. Feeling was ſubdued by principle, and the children with an unrelenting hand were to be ſcourged into genius, memory, and every other virtue and accompliſhment regarded as uſeful or ornamental in man. When the frame of mind is thus at an early period of life often diſturbed and violently ſhaken by theſe rigorous ſenſations, a perpetual irritation is produced, tranquillity gives place to reſtleſſneſs, the temper becomes fretful and impatient, and the ſpirits are thrown into diſorder by every thwarting incident which occurs.

But it is not merely Solomon's advice of not ſparing the rod, which has deluded parents into an improper conduct towards their children; his ſaying that "a father who plays with his child ſhall afterwards weep," introduced ſuch an inflexible ſtiffneſs into parental carriage, as nipped affection in its bud. No returns were made to latent tenderneſs, ſo well concealed under the garb of auſterity. No confidence was given where no indulgence was ſhewn. Freedom from the emancipation of an imperious tyranny was the ſentiment which prevailed in the boſom of every child, and thence ſprang the general opinion that love deſcends but never aſcends.

The cauſe of this complaint, like moſt others which we charge on nature, originates with ourſelves; for ſuch are the tender prejudices which we can faſten on the young mind, ſo invaluable are the bleſſings we can beſtow on our children, that had we judgment and virtue enough only to do our duty by them, we ſhould for the moſt part ſecure a return of affec-

tion,

tion, which neither time nor circumſtances could ſhake; and whenever parents feel what they call the ingratitude of their children, they may commonly look for the cauſe of their vexation in their own negligence and errors.

On the other hand, to prevent the pernicious attempts of gaining the love of children by an improper indulgence, let parents conſider, that children never love where they do not eſteem; and as they become ſoon ſenſible of their dependent ſtate, when they are ſuffered to play the part of the tyrant, they always ſuppoſe, that the privilege proceeds from ſome deficiency of underſtanding in thoſe who have a natural power over them; and as ſatisfaction accompanies order and regularity, and happineſs is peculiarly annexed to mental tranquillity, a child, when under due government, feels theſe advantages, and looks up with reſpect and gratitude to the author of its felicity.

XXXII.

A child ſhould always be made to receive aſſiſtance from a man or woman as a favour, whether they are ſervants or others; and as the firſt leſſon of independence, they ſhould practically be taught, by the example of their mother, not to require that perſonal attendance, which it is an inſult to humanity to require when in health; and inſtead of being led to aſſume airs of conſequence, a ſenſe of their own weakneſs ſhould firſt make them feel the natural equality of man.

XXXIII.

The general object of ſtudy ſhould be to furniſh us with reſources in adverſity, with preſervatives againſt wearifomeneſs and the paſſions, and to inſpire us with a taſte for every ſource of moral amuſement. In general every well-organized individual is endowed with a propenſity and aptitude to ſome particular ſcience or diſcovers a talent of ſome kind or other. It is of importance to find out this propenſity, that it may be placed in action; and we cannot ſucceed in this inquiry but by means of a very extenſive and diverſified plan of ſtudy. This is preciſely what I have done for my pupils. My plan included the living and dead languages, hiſtory, mythology, literature, natural hiſtory, botany, chemiſtry, natural philoſophy, geography, civil law, drawing, architecture, the mechanical arts, and pharmacy.

XXXVIII.

The purpoſe of early inſtruction is not abſolute. It is of leſs importance, generally ſpeaking, that a child ſhould acquire this or that ſpecies of knowledge, than that through the medium of inſtruction he ſhould acquire habits of intellectual activity. It is not ſo much for the direct conſideration of what he learns, as that his mind muſt not be ſuffered to lie idle. The preceptor, in this reſpect, is like the encloſer of uncultivated lands; his firſt crops are not valued for their intrinſic excellence, they are ſown that the land may be brought into order. The ſprings of the mind, like the joints of the body, are apt to grow ſtiff for

want

want of employment. They muſt be exerciſed in various directions and with unabating perſeverance. In a word, the firſt leſſon of a judicious education is "Learn to think, to diſcriminate, to remember, to enquire."

Is it neceſſary that a child ſhould learn a thing before it can have any idea of its value? It is probable that there is no one thing that it is of eminent importance for a child to learn. The true object of juvenile education is to provide, againſt the age of five and and twenty, a mind well regulated, active and prepared to learn. Whatever will inſpire habits of induſtry and obſervation will ſufficiently anſwer this purpoſe. Is it not poſſible to find ſomething that will fulfil theſe conditions, the benefit of which a child ſhall underſtand and the acquiſition of which he may be taught to deſire? Study with deſire is real activity, without deſire it is but the ſemblance and mockery of activity. Let us not in the eagerneſs of our haſte to educate, forget all the ends of education. The moſt deſirable mode of education therefore, in all inſtances where it ſhould be found ſufficiently practicable, is that which is careful, that all the acquiſitions of the pupil ſhall be preceded and accompanied by deſire.

The beſt motive to learn is a perception of the value of the thing to be learned. To ſtudy for ourſelves is the true method of acquiring habits of activity. The horſe that goes round in a mill and the boy that is anticipated and led by the hand in all his acquirements are not active. Activity is a mental quality; if therefore you would generate habits of activity, turn

the boy looſe in the fields of ſcience. Let him explore the path for himſelf. Without increaſing his difficulties, you may venture to leave him for a moment, and ſuffer him to aſk himſelf the queſtion before he aſks you, or in other words to aſk the queſtion, before he receives the information. Far be it from me by the ſyſtem here laid down to increaſe the difficulties of youth. No, it diminiſhes them an hundred fold. Its office is to produce inclination: and a willing temper makes every burthen light. It is the tendency of this ſyſtem to produce in the young, when they are grown up to the ſtature of men, a love of literature. The eſtabliſhed modes of education produce the oppoſite effect, unleſs in a fortunate few, who by the celerity of their progreſs and the diſtinctions they obtain, perhaps eſcape from the general influence. But in the majority of caſes the memory of our ſlavery becomes aſſociated with the ſtudies we purſued; and it is not till after repeated ſtruggles that thoſe things can be rendered the objects of our choice, which were for ſo long a time the themes of compulſion. This is particularly unfortunate, that we ſhould conquer with much labour and application the difficulties at the entrance of literature, and then ſhould quit it, when perhaps, but for this unfortunate aſſociation, the obſtacles were all ſmoothed, and the improvement to be made was attended through all its ſteps with unequivocal delight.

In the treatment of youth we ſhould fix in our minds thoſe points, from which we may perceive that we ſhall not ultimately recede, and whenever they occur, to preſcribe them with mildneſs of behaviour,

but

but with firmneſs of deciſion. It is not neceſſary that in ſo doing we ſhould really ſubſtract any thing from the independence of youth. They ſhould, no doubt, have a large portion of independence; it ſhould be reſtricted only in caſes of extraordinary emergency; but its boundaries ſhould be clear, evident, and unequivocal. It is not neceſſary that like ſome fooliſh pedagogues we ſhould tenaciouſly adhere to every thing that we have once laid down, and prefer that heaven ſhould periſh rather than we ſhould ſtand convicted of error. We ſhould acknowlege ourſelves fallible; we ſhould admit no quackery and falſe airs of dignity and wiſdom into our ſyſtem of proceeding; we ſhould retract unaffectedly and with grace, whenever we find that we have fallen into miſtake. But we ſhould rather ſhun than invite controverſy in matters that will probably at laſt be decided by authority. Thus conducting ourſelves, we ſhall generate no reſentful paſſions in the breaſts of our juniors. They will ſubmit themſelves to our peremptory deciſions in the ſame ſpirit, as they ſubmit to the laws of inanimate neceſſity.

A youth ſhould perhaps appear always ſuperior to his years, but yet with ſo graceful and eaſy a ſuperiority, as never to produce any ſenſations but thoſe of delight. For this purpoſe it is not neceſſary that we ſhould check the ſallies of youth. Nothing is of worſe effect in our treatment either of the young or old than a continual anxiety, an ever eager interference with their conduct. Every human being ſhould be permitted to act from himſelf, not only from a principle of benevolence, not only from a principle

of juſtice, but becauſe without this there can be no true improvement and excellence. But it is more neceſſary that we ſhould tolerate the ſallies of youth, than that we ſhould foſter them. In our own conduct towards them, it is perhaps deſirable that we ſhould always talk to them the language of good ſenſe, and never the jargon of the nurſery; that we ſhould be ſuperior to the folly of adopting and repeating their little blunders; that we ſhould pronounce our words with accuracy and propriety, and not echo their imperfect attempts at pronunciation. In thus conducting ourſelves there is no need of any thing formal or monotonous. We may be gay; we may be affectionate; our countenance may be dreſſed in ſmiles; we may ſtoop to their capacities; we may adapt ourſelves to the quickneſs and mutability of their tempers. We may do this; we may win the kindneſs of their hearts, at the ſame time that we are lifting them to our level, not ſinking ourſelves to theirs.

Why is admonition ſo frequently unpalatable? Not ſo much, as Lord Shafteſbury has well obſerved, becauſe few people know how to take advice, as becauſe ſtill fewer know how to give it. The monitor uſually aſſumes the tone of a maſter. At this uſurpation human independence reaſonably ſpurns. The countenance compoſed to unuſual gravity, and a peculiar ſolemnity of voice fitted to the occaſion, cannot fail to revolt every one of an ingenuous temper. Why this parade? this triumphal entry as if into a conquered province? Why treat a moral or a practical truth in a way ſo different from truths of any other kind?

One of the moſt conſiderable difficulties, that preſent

ſent themſelves in the execution of a plan of domeſtic education, relates to the degree of intercourſe which is to be allowed to take place between children and ſervants.

The parent and preceptor may be in the utmoſt degree prudent in their conduct and delicate in their treatment and communications; but ſervants will inevitably counteract the ſalutary reſults. The judicious friends of our infancy may conduct themſelves towards us with an even hand and a prudent rule; but ſervants will be deſpotic and unreaſonable, and perhaps oftener prompt to injurious indulgencies, infuſing into the youthful boſom the paſſions of empire and command. They will initiate us in low maxims and coarſe and vulgar modes of thinking. They will inſtruct us in the practice of cunning and the arts of deceit. They will teach us to exhibit a ſtudied countenance to thoſe who preſide over us, and to triumph in the ſucceſs of our duplicity, as ſoon as they are withdrawn. They will make us the confidents of their vices. They will accuſtom us to the ſpectacle of falſehood and impoſture. They will terrify us with falſe fears, threaten us with fictitious evils, and inſpire us with cowardice and ſuperſtition.

Such are the evils to be apprehended from an intercourſe of children and ſervants. Yet how in domeſtic education is it to be prevented? We cannot make our children priſoners? We have other concerns and other buſineſs in human life, which muſt occaſionally draw us off from attention to them. In fact it would be a ſtrange perverſion of the ſyſtem of nature and the

world, for the adult to devote themſelves to a perpetual attendance on the young; for the trees of the foreſt to be ſacrificed, that their ſlips and their offsets may take their growth in the moſt advantageous manner. A reſource frequently employed in this caſe is for parents to caution their offspring againſt the intercourſe of menials, and explicitly tell them that the company of ſervants is by no means a fit relaxation for the children of a family.

We are afraid of the improper leſſons which our children ſhould learn from our ſervants: what ſort of leſſon is it that we teach them, when we hold to them ſuch language as this? It is a leſſon of the moſt inſufferable inſolence and magiſterial ariſtocracy that it is poſſible for any language to convey. We teach them that they are a precious ſpecies of creatures, that muſt not be touched too rudely, and that are to be fenced round and defended from the common accidents of nature. We ſhow them other human creatures, whoſe limbs outwardly ſeem to have been formed in the ſame mould, but upon whom we think proper to fix a brand, and attach a label with this inſcription, "Come not near me." In the exuberance of our humanity, perhaps, we inform our children that theſe creatures are to be tenderly treated, that we muſt neither ſcratch nor bite them, and that poiſonous and degraded as they are, we muſt rather ſooth than aggravate their calamity. This leſſon of ſeparation mixing with the unformed notions of childhood will almoſt neceſſarily produce the moſt injurious effects.

The

MAHARAJA SERFOJI

XXXIX.

The firſt thing to be conſidered with reſpect to education is the object of it. This appears to me to have been generally miſunderſtood. Education, in its largeſt ſenſe, is a thing of great ſcope and extent. It includes the whole proceſs by which a human being is formed to be what he is, in habits, principles, and cultivation of every kind. But of this a very ſmall part is in the power even of the parent himſelf, a ſmaller ſtill can be directed by purchaſed tuition of any kind. You engage for your child maſters and tutors at large ſalaries, and you do well, for they are competent to inſtruct him; they will give him the means, at leaſt, of acquiring ſcience and accompliſhments; but in the buſineſs of education, properly ſo called, they can do little for you. Do you aſk then what will educate your ſon? Your example will educate him; your converſation with your friends; the buſineſs he ſees you tranſact; the likings and diſlikings you expreſs; theſe will educate him; the ſociety you live in will educate him; your domeſtics will educate him; above all, your rank and ſituation in life, your houſe, your table, your pleaſure-grounds, your hounds, and your ſtables will educate him. It is not in your power to withdraw him from the continual influence of theſe things, except you were to withdraw yourſelf from them alſo. You ſpeak of *beginning* the education of your ſon. The moment he was able to form an idea his education was already begun; the education of circumſtances—inſenſible education—which, like inſenſible perſpiration, is of more conſtant and powerful effect, and of infinitely

nitely more conſequence to the habit than that which is direct and apparent. This education goes on at every inſtant of time; it goes on *like* time; you can neither ſtop nor turn its courſe. What theſe have a tendency to make your child, that he will be. Maxims and documents are good preciſely till they are tried, and no longer; they will teach him to talk, and nothing more. The *circumſtances* in which your ſon is placed will be even more prevalent than your example; and you have no right to expect *him* to become what you yourſelf are, but by the ſame means.

I do not mean to aſſert, that ſentiments inculcated in education have no influence; they have much, though not the moſt; but it is the ſentiments we let drop occaſionally, the converſation they overhear when playing unnoticed in a corner of the room, which has an effect on children, and not what is addreſſed directly to them in the tone of exhortation. If you would know preciſely the effect theſe ſet diſcourſes have upon your child, be pleaſed to reflect upon that which a diſcourſe from the pulpit, which you have reaſon to think merely profeſſional, has upon you. Children have almoſt an intuitive diſcernment between the maxims you bring forward for their uſe, and thoſe by which you direct your own conduct. Be as cunning as you will, they are always more cunning than you. Every child knows whom his father and mother love and ſee with pleaſure, and whom they diſlike; for whom they think themſelves obliged to ſet out their beſt plate and china; whom they think it an honour to viſit, and upon whom they confer honour by admitting them to their company. "Reſpect

nothing

nothing ſo much as virtue, (ſays Eugenio to his ſon,) virtue and talents are the only grounds of diſtinction." The child preſently has occaſion to enquire why his father pulls off his hat to ſome people and not to others; he is told, that outward reſpect muſt be proportioned to different ſtations of life; this is a little difficult of comprehenſion; however, by dint of explanation, he gets over it tolerably well. But he ſees his father's houſe in the buſtle and hurry of preparation, common buſineſs laid aſide, every body in movement, and unuſual anxiety to pleaſe and to ſhine. Nobody is at leiſure to receive his careſſes or attend to his queſtions, his leſſons are interrupted, his hours deranged. At length a gueſt arrives.—It is my lord ——— of whom he has heard you ſpeak twenty times, as one of the moſt worthleſs characters upon earth. Your child, Eugenio, has received a leſſon of education. Reſume, if you will, your ſyſtems of morality on the morrow, you will in vain attempt to eradicate it. "You expect company, mamma; muſt I be dreſſed to-day?" "No, it is only good Mrs. ſuch-a-one." Your child has received a leſſon of education, one which ſhe well underſtands, and will long remember. You have ſent your child to a public ſchool; but to ſecure his morals againſt the vice which you too juſtly apprehend abounds there, you have given him a private tutor, a man of ſtrict morals and religion. He may help him to prepare his taſks, but do you imagine it will be in his power to form his mind? His ſchoolfellows, the allowance you give him, the manners of the age, and of the place, will do that, and not the lectures which he is obliged to

hear.

hear. If theſe are different from what you yourſelf experienced, you muſt not be ſurpriſed to ſee him gradually recede from the principles, civil and religious, which you hold, and to break off from your connections, and to adopt manners different from your own.

Education, it is often obſerved, is an expenſive thing. It is ſo; but the paying for leſſons is the ſmalleſt part of the coſt; if you would go to the price of having your ſon a worthy man, you muſt be ſo yourſelf; your friends, your ſervants, your company muſt be all of that ſtamp. Suppoſe this to be the caſe, much is done; but there will remain circumſtances which perhaps you cannot alter, that will ſtill have effect. Do you wiſh him to love ſimplicity? Would you be content to lay down your coach, to drop your title? Where is the parent who would do this to educate his ſon? You carry him to the workſhops of artizans, and ſhow him different machines and fabrics, to awaken his ingenuity. The neceſſity of getting his bread would awaken it much more effectually. The ſingle circumſtance of having a fortune to get, or a fortune to ſpend, will probably operate more ſtrongly upon his mind, not only than your precepts, but even than your example. You wiſh your child to be modeſt and unaſſuming; you are ſo, perhaps yourſelf, and you pay liberally a preceptor for giving him leſſons of humility. You do not perceive, that the very circumſtance of having a man of letters and accompliſhments retained about his perſon, for his ſole advantage, tends more forcibly to inſpire him with an idea of ſelf-conſequence, than all the

the leſſons he can give him to repreſs it. *Why do not you look ſad, you raſcal?* ſays the Undertaker to his man, in the play of the Funeral; *I give you I know not how much money for looking ſad, and the more I give you, the gladder I think you are.* So will it be with the wealthy heir. The lectures that are given him on condeſcenſion and affability only prove to him upon how much higher ground he ſtands than thoſe about him; and the very pains that are taken with his moral character will make him proud, by ſhowing him how much he is the object of attention. You cannot help theſe things. Your ſervants, out of reſpect to you, will bear with his petulance; your company out of reſpect to you will forbear to check his impatience; and you yourſelf, if he is clever, will repeat his obſervations.

What then is the reſult? In the firſt place that we ſhould contract our ideas of education, and expect no more from it than it is able to perform. It can give *inſtruction.* There will always be an eſſential difference between a human being cultivated and uncultivated. Education can provide proper inſtructors in the various arts and ſciences, and portion out to the beſt advantage thoſe precious hours of youth which never will return. It can likewiſe give, in a great degree, perſonal habits; and even if theſe ſhould afterwards give way, under the influence of contrary circumſtances, your child will feel the good effects of them, for the later and the leſs will he go into what is wrong. Let us alſo be aſſured, that the buſineſs of education properly ſo called is not transferrable. You may engage maſters to inſtruct your child in this or

 the

the other accomplishment, but you must *educate* him yourself. You not only ought to do it, but you *must* do it, whether you intend it or no. As education is a thing necessary for all; for the poor and for the rich, for the illiterate as well as for the learned; providence has not made it dependent upon systems, uncertain, operose, and difficult of investigation. It is not necessary, with Rousseau and Madame de Genlis, to devote to the education of one child, the talents and the time of a number of grown men; to surround him with an artificial world; and to counteract, by maxims, the natural tendencies of the situation he is placed in in society. Every one has time to educate his child;—the poor man educates him while working in his cottage; the man of business while employed in his counting-house.

Do we see a father who is diligent in his profession, domestic in his habits, whose house is the resort of well-informed intelligent people; a mother, whose time is usefully filled, whose attention to her duties secures esteem, and whose amiable manners attract affection? Do not be solicitous, respectable couple, about the moral education of your offspring: do not be uneasy because you cannot surround them with the apparatus of books and systems; or fancy you must retire from the world to devote yourselves to their improvement. In *your world* they are brought up much better than they could be under any plan of factitious education which you could provide for them; they will imbibe affection from your caresses, taste from your conversation, urbanity from the commerce of your society, and mutual love from your example.

Do

Do not regret that you are not rich enough to provide tutors and governors, to watch his ſteps with ſedulous and ſervile anxiety, and furniſh him with maxims it is morally impoſſible he ſhould act upon when grown up. Do not you ſee how ſeldom this over-culture produces its effect, and how many ſhining and excellent characters ſtart up every day from the boſom of obſcurity, with ſcarcely any care at all.

Are children then to be neglected? ſurely not; but having given them the inſtruction and accompliſhments which their ſituation in life requires, let us reject ſuperfluous ſolicitude, and truſt that their characters will form themſelves from the ſpontaneous influence of *good examples*, and circumſtances which impel them to uſeful action.

XLI.

It is of conſequence to diſtinguiſh between ſlow and ſluggiſh attention. Sometimes children appear ſtupid and heavy, when they are abſolutely exhauſted by too great efforts of attention; at other times they have ſomething like the ſame dulneſs of aſpect, before they have any thing to fatigue them, merely from their not having yet awakened themſelves to buſineſs. We muſt be certain of our pupil's ſtate of mind before we proceed. If he be incapacitated from fatigue let him reſt; if he be torpid, rouſe him with a rattling peel of thunder; but be ſure that you have not, as it has been ſaid of Jupiter, recourſe to your thunder only when you are in the wrong. Some preceptors ſcold when they cannot explain, and grow angry in proportion to the fatigue they ſee expreſſed in the counte-

nance

nance of their unhappy pupils. If a timid child foreſees that an explanation will probably end in a philippic, he cannot fix his attention, he is anticipating the evil of anger inſtead of liſtening to your demonſtrations; and he ſays "yes, yes; I ſee, I know, I underſtand," with trembling eagerneſs, whilſt through the miſt and confuſion of his fears he can ſcarcely ſee or hear, much leſs underſtand any thing. If you miſtake the confuſion and fatigue of terror for inattention or indolence, and preſs your pupil to further exertions, you will confirm, inſtead of curing his ſtupidity. You muſt diminiſh his fear before you can increaſe his attention. With children who are thus, from timid anxiety to pleaſe, diſpoſed to exert their faculties too much, it is obvious that no excitation ſhould be uſed, but every playful, every affectionate means ſhould be employed to diſſipate their apprehenſions.

Abſtraction, or the power of withdrawing the attention from all external objects and concentrating it upon ſome particular ſet of ideas, we admire as one of the moſt difficult exerciſes of the philoſopher. Yet we may ſurely educate children to this habit, as it perhaps depends entirely upon practice. When we are very much intereſted upon any ſubject, we attend to it excluſively, and without any effort we ſurmount all petty interpoſing interruptions.

In the ſame manner children, by their eager looks and their unaffected abſence to all external circumſtances, ſhow when they are thoroughly intereſted by any ſtory that is told with eloquence ſuited to their age. When we would teach them to attend

in

in the midſt of noiſe and interruptions, we ſhould therefore begin by talking to them about things which we are ſure will pleaſe them; by degrees we may ſpeak on leſs captivating ſubjects, when we perceive that the habit of beginning to liſten with an expectation of pleaſure is formed.

Whenever a child happens to be intent upon any favourite amuſement, or when he is reading any very entertaining book, we may increaſe the buſy hum round him, we may make what buſtle we pleaſe, he will probably continue attentive; it is uſeful therefore to give him ſuch amuſements and ſuch books when there is a noiſe or buſtle in the room, becauſe then he will learn to diſregard all interruptions; and when this habit is formed, he may even read leſs amuſing books in the ſame company without being interrupted by the uſual noiſes *.

Great care ſhould be taken not to make children attend to any one ſubject for ſo long a time together, as to compel them to relieve themſelves by ſome awkward trick, ſuch as kicking the legs, ſwinging the

* Beſides the excellent methods here recommended for teaching children this uſeful habit, their parents and all thoſe engaged in their education ſhould ſet them the example by purſuing their ſtudies without appearing diſturbed by the noiſe of the children, when playing in the ſame room. But if young people are required to be perfectly ſtill and quiet whenever their parents or maſters are reading or writing, they will naturally conclude that it is impoſſible for any one to abſtract their attention from external objects. They will therefore expect the ſame degree of ſilence to be obſerved when they are taking their leſſons, and will conſider any kind of interruption as a ſufficient excuſe for their careleſſneſs and inattention. *Ed.*

 head,

head, &c. Bodily exercise should always follow that state of rest in which the pupils ought to keep themselves whilst they attend.

Young people who have found by experience that they cannot remember half of what is forced on their attention, become extremely diffident of their own capacities. With such timid tempers we should expect but little from each effort, but whatever is attempted, should be certainly within their attainment, and success will encourage the most timid humility.

Much care and judgment are necessary to cultivate the disposition which infants show to exercise their senses, so as neither to suffer them to become indolent and torpid from want of proper objects to occupy their attention, nor yet to exhaust their senses by continual excitation. By ill-timed restraints or injudicious incitements, the nurse frequently renders the child obstinate or passionate. An infant should never be interrupted in its operation; whilst it wishes to use its hands we should not be impatient to make it walk, &c. When children are busily trying experiments upon objects within their reach, we should not by way of saving them trouble, break the course of their ideas and totally prevent them from acquiring knowledge by their own experience. Without interrupting a child in the moment of action, proper care might be taken, previously to remove out of its way those things that might really hurt it; but this care should not teach the child cowardice. It is better that a child should tumble down, or burn its fingers, than that it should not learn the use of its limbs or senses.

It has been the fashion of late to attempt teaching every thing to children in play; but this system cannot

be

be purſued beyond certain bounds, without many inconveniencies. The habit of being amuſed not only increaſes the deſire for amuſement, but it even leſſens the reliſh for pleaſure, ſo that the mind becomes paſſive and indolent, and a courſe of perpetually increaſing ſtimulus is neceſſary to awaken attention. The truth is, that uſeful knowledge cannot be obtained without labour, that attention long continued is laborious, but that without this labour nothing excellent can be accompliſhed. Excite a child to attend in earneſt for a ſhort time, his mind will be leſs fatigued and his underſtanding will be more improved, than if he had exerted but half the energy twice as long: the degree of pain which he may have felt, will be amply and properly compenſated by his ſucceſs; this will not be an arbitrary variable reward, but one within his own power, and that can be aſcertained by his own feelings. Here is no deceit practiſed; no illuſion; the ſame courſe of conduct may be regularly purſued through the whole of his education, and his confidence in his tutor will progreſſively encreaſe. On the contrary, if to entice him to enter the paths of knowledge, we ſtrew them with flowers, how will he feel when he muſt force his way through thorns and briars? There is a material difference between teaching children in play, and making learning a taſk; in the one caſe we aſſociate factitious pleaſure, in the other factitious pain, with the object; both produce pernicious effects upon the temper, and retard the natural progreſs of the underſtanding.

Children are often much injured by the foolish flattery of friends, who wish by this means to please the parents. Parents should never let the fear of offending their friends make them neglect to put a stop to this or any other kind of improper conversation. If they cannot succeed, they may find some employment for their children or send them at once into another room, and tell them plainly that they do so because they have something to say they do not wish them to hear, which is much better than to make false excuses to get rid of their company, or begin whispering and disputing in their presence.

The association of ideas is generally very strong in young children, and their little fears and dislikes often arise from small causes, which it is often difficult to discover; and many of those fits of crying which appear to arise solely from ill-humour are occasioned by association. When these are suffered to become habitual, they are extremely difficult to conquer: it is therefore best to conquer them as soon as possible. If a child has, by any accident, been disposed to cry at particular times in the day without any obvious cause, we should at those hours engage his attention, occupy him, change the room he is in, or by any new circumstance break his habits. It will require some penetration to distinguish between involuntary tears, and tears of caprice: but even when children are really cross, it is not, whilst they are very young, prudent to let them wear out their ill-humour, as some people do, in total neglect. Children when they are left to weep in solitude, often continue in woe a considerable length of time, till they quite forget the

original complaint, and they continue their convulſive ſobs and whining note of diſtreſs, purely from inability to ſtop themſelves.

Thus habits of ill-humour are contracted; it is better by a little well-timed excitation to turn the courſe of a child's thoughts and to make him forget his trivial miſeries. "The tear forgot as ſoon as ſhed," is far better, than the peeviſh whine, or ſullen lowering brow, which proclaims the unconquered ſpirit of diſcontent.

Obedience has often been called the virtue of childhood. How far it is entitled to the name of virtue, we need not at preſent ſtop to examine; obedience is expected from children long before they can reaſon upon the juſtice of our commands; conſequently it muſt be taught as a habit. By aſſociating pleaſure with thoſe things which we firſt deſire children to do, we ſhould make them neceſſarily like to obey; on the contrary, if we begin by ordering them to do what is difficult and diſagreeable to them, they muſt diſlike obedience. Bid a hungry boy eat apple-pie, deſire him to go to bed when you ſee him yawn with fatigue, and by ſuch ſeaſonable commands, you will ſoon form aſſociations of pleaſure in his mind with the voice and tone of authority. This tone ſhould never be threatening or alarming; it ſhould be gentle, but decided. Whenever it becomes neceſſary that a child ſhould do what he feels diſagreeable, it is better to make him ſubmit at once to neceſſity, than to create any doubt or ſtruggle in his mind, by leaving him a poſſibility of reſiſtance. If you entreat, you give the child an idea that he has it in his power to re-

fuſe you; if you command, and he does not inſtantly obey, you hazard your authority. Do not therefore uſe the abſolute tone, till the habit of obedience is well eſtabliſhed in the child's mind. When your commands have been regularly repeated and a child finds there is no hope of evading them, they will, even in new circumſtances, have the power of compelling obedience.

Whenever we deſire a child to do any thing, we ſhould be perfectly certain, not only that it is a thing which he is capable of doing, but alſo that it is ſomething we can, in caſe it comes to that ultimate argument, force him to do.

You cannot oblige a child to ſtand up if he has a mind to ſit down; or to walk if he does not chuſe to exert his muſcles for that purpoſe; but you can abſolutely prevent him from touching any thing you have deſired him not to meddle with, by your ſuperior ſtrength. It is beſt then to begin with prohibitions, and with ſuch prohibitions as you can and will ſteadily perſevere to enforce; but as even the enforcing the obſervance of a variety of prohibitions will require conſtant unremitting attention, it will for your own ſake be moſt prudent to iſſue as few edicts as poſſible, and to be ſparing in the uſe of the imperative mood. It will coſt you much leſs trouble to arrange things ſo that children cannot do miſchief, than to truſt to the uſe of laws. Thus it is eaſier to remove china or pictures out of the reach of a child than to be conſtantly telling him not to touch them.

Rouſſeau has formed a falſe idea of the pleaſures of liberty with regard to children. Children have not our

our abſtract ideas of the pleaſures of liberty, they do not, until they have ſuffered from ill-judged reſtraints, feel any ſtrong deſire to exerciſe what we call free will: liberty is with them the liberty of doing certain ſpecific things which they have found to be agreeable; liberty is not the general idea of Pleaſure in doing whatever they *Will* to do.

The gratification of the ſenſes and the deſire of bodily exerciſe ought never to be unneceſſarily reſtrained. Our pupils ſhould diſtinctly perceive that we wiſh to make them happy, and every inſtance, in which they diſcover that obedience has really made them happier, will be more in our favour, than all the lectures we could preach. Children who have experienced that ſubmiſſion to the will of others has conſtantly made them unhappy, will neceſſarily, by reaſoning inverſely, imagine that felicity conſiſts in following their own free will.

Children are often confirmed in faults by the imprudent cuſtom that ſome parents have, of ſettling early in life, that ſuch a diſpoſition is natural to ſuch a child, that cunning perhaps is the characteriſtic of one, and caprice of another. This general odium oppreſſes and diſpirits: and ſuch children think it in vain to ſtrive againſt nature, particularly as they do not clearly underſtand what is meant by nature.

The imaginations of children ſhould not be filled with proſpects of future enjoyments. The mind of a child who is conſtantly looking forward to ſome new toy or ſome reward is never at peace. As ſoon as he awakes in the morning he recollects ſome promiſed bleſſing, and till the happy moment arrives, he is

 wretched

wretched in impatience: at breakfast he is to be blessed with some new toy, and when tired of that, he is to be blessed with some sweet pudding at dinner, or with sitting up half an hour later at night than his usual bed-time. Endeavour to find some occupation to amuse him, you will not easily succeed, for he will still anticipate what you are going to say or do by "What will come next."

XLII.

There is a custom among teachers, which is not more right for being common; they are apt to bestow an undue proportion of pains on children of the best capacity, as if only geniuses were worthy of attention. They should reflect that in moderate talents carefully cultivated we are perhaps to look for the chief happiness and virtue of society. And when a mother feels disposed to repine that her family is not likely to exhibit a group of future wits and growing beauties, let her console herself by looking abroad into the world, where she will quickly perceive that the monopoly of happiness is not engrossed by beauty, nor that of virtue by genius. A girl who has docility will seldom be found to want understanding sufficient for all the purposes of a useful, a happy, and a pious life. And it is wrong for parents to set out with too sanguine dependence on the figure their children are to make in life, as it is unreasonable to be discouraged at every disappointment.

While due praise ought not to be withholden from the improved methods of communicating the elements of knowledge, yet is there not some danger that

that our very advantages may lead us into error, by causing us to repose so confidently on the multiplied helps which facilitate the entrance into learning, as to render our pupils superficial, through the very facility of acquirement. Where so much is done for them, may they not be led to do too little for themselves? and besides that exertion may slacken for want of a spur, may there not be a moral disadvantage in possessing them with the notion, that learning may be acquired without diligence and without labour?

Parents should accustom their children to pass at once from serious business to active and animated recreation: they should carefully preserve them from those long and torpid intervals between both, that languid indolence and spiritless trifling, which wears out such large portions of life in both young and old.

The following passage is taken from "*Fellowes' Picture of Christian Philosophy.*"

The strange antipathies, hallucinations, or false and preposterous combinations of ideas, which we may frequently observe among our fellow-creatures, seem for the most part to be the result of early associations. When sensations of a very lively nature have once been felt in the sensorium, their influence is likely to remain; and reason often in vain attempts to abate it. In this case reason is usually found a feeble adversary to sensation. In childhood the power of sensation is stronger than that of reason; but as reason gradually unfolds its energies, the power of sensation becomes less, that of reason greater; except

in

in thoſe particular inſtances, in which ſenſation, aided by the adventitious force of ſome extraordinary incidental impreſſions, gains an aſcendant over the reaſon, from which the latter can never afterwards accompliſh its deliverance. Thus, when young people have been frightened, through the folly of their mothers or their nurſes, by the terrific tales of apparitions, and have by this means had the ſenſation of fear powerfully excited, they can ſeldom, as they grow up, break the ſpell of thoſe terrible illuſions. The ſenſation of terror, ſtrong and over-bearing, palſies the exertions of the reaſon, and produces, under particular circumſtances, a deplorable ſtate of mental imbecility, which precludes the power of counteracting the hallucinations of the fancy by the energy of intellect. How does fancy make fools of us all! Even the aſpiring genius of philoſophy has been ſometimes cruſhed into cowardice by its vain and illuſory ſhadows.

We are liable to be ruled by the influence of incidents and impreſſions which we have forgotten; or, in other words, ſenſations are ſubject to revival by aſſociation, when the cauſes which firſt produced them are remembered no longer. Who then can calculate the power of incidental impreſſions? And how ſtudious ought thoſe who have the care of children to be, that no impreſſions be made on their minds, which, as the very ſagacious author of Zoonomia has obſerved, may bias their affections or miſlead their judgment to the end of their lives. See Zoonom. ii. 386. Education, as far as it reſpects the formation of habits, cannot be begun too early. Habits which beget

beget peevifh and unfociable tempers, and which tend to moral depravity by being affociated with malevolence, are probably often formed, by the mifmanagement of mothers and nurfes, in the firft period of childhood. At that period the faculty of affociation is moft alive and vigorous; and according to its peculiar determination, ufually influences the temper and the character of man to the laft of his days.

How many ufeful leffons might the preceptors of youth learn from meditating deeply on the power and influence of early affociations! How fubfervient might they render them to the caufe of fcience and of benevolence! The evil effects of early impreffions are readily feen; but a wife fyftem of education would counteract the bad and promote the good. We fhould be particularly folicitous to ingraft into the heart, while it is yet incorrupt and innocent, habits of benevolence; which might readily be effected, by taking advantage of little incidents and cafual occurrences, to connect the practice of benevolence with the vivacity of pleafurable fenfation; and which would be fubject to revival by affociation, when the incidents which firft excited it were forgotten. Were pleafurable feelings connected with the idea of benevolence, at a very early period, and before the love of fenfual or felfifh pleafure had made very deep impreffion on the heart, fo as to counteract the growth of the amiable fympathies, *the affections would receive a forcible and originally-virtuous bias, which the future intercourfe with, or experience of the ordinary felfifhnefs of mankind might modify, but would never deftroy.*

The

XLIII.

The more you can teach your pupil by converſation inſtead of books the better, as it generally makes a deeper impreſſion. If we compare books to the rays of the ſun, converſation will be thoſe rays converged to a focus. Another advantage ariſing from this mode of inſtruction is, that it may be given in the open air; and I am much in doubt, whether, from the intimate connexion between the mind and body, the exerciſe of the limbs may not contribute, at leaſt in our earlier years, to keep up the proper tone and vigour of the mental faculty. The many long hours of ſedentary toil conſumed by boys at ſchool can hardly find an advocate in the friend of nature and of youth.

XLV.

A parent who feels a tender affection for his children ſhould make them acquainted with the dangers that threaten us, and aſk them, how they would ward them off or how they would extricate themſelves. He ſhould not content himſelf with this: he ſhould give them practical inſtructions, and teach his children to act, as if the danger and inconvenience were really preſent.

Thus at the alarm of fire we ſtart from our ſleep, tremble with fear, and know not what to do. The only way of preventing this is, to anticipate ſuch a danger, lay down a proper plan of proceeding, and frequently act it over, as if it really happened. A cautious parent, therefore, will often converſe with his children on this fearful event, render it familiar to their

their minds, inſtruct them what firſt they ought to do, how to provide for their own ſecurity, what they ſhould endeavour to ſave, &c. according to the local circumſtances of his houſe and family, and the imminence of the danger.

But verbal inſtructions are not ſufficient;—this buſineſs requires active practice. Accordingly, I would ſometimes rouſe my children from their ſleep at midnight, and let them perform every thing requiſite in caſe of a real fire. This may ſeem hard; but is it not in reality affectionate care? Can it be expected that children ſhould act properly in ſuch an emergency, unleſs they be in ſome degree prepared for it?

XLVII.

Dr. Struve.

During the firſt five or ſix years of life all ſcholaſtic tuition is not only uſeleſs but hurtful; while theſe attempts at premature acquirements inconteſtably evince that the guardians guilty of ſuch frivolities are by no means acquainted with human nature. Hence I venture to term it a poſitive crime againſt Nature, when conceited pedagogues or ignorant parents determine upon giving their children an early and learned education. I cannot without emotions of pity behold the wretched pride of thoſe who aim at producing literary prodigies in their tender offspring, in order to boaſt of them in the company of their friends during the exhibition of acquirements, which are but looſely connected in the tortured receſſes of the memory. Such a ſcene affects my organs of ſight and hearing

in

in a manner ſimilar to that which is frequently the conſequence of an overloaded ſtomach. But the ill-fated child is nevertheleſs burthened with fulſome praiſe, on account of its aſtoniſhing abilities; ſo that independently of the miſchief done to its conſtitution, a ſure foundation is laid for pride and vanity: thus the art of corrupting both mind and body appears to have been reduced to a ſyſtem.

The power of reflection is by ſuch prepoſterous trials exerted at the expenſe of health, digeſtion is neceſſarily impaired, and the body is deprived of the moſt eſſential particles of nutriment: hence ariſe vitiated humours, exceſſive mental and corporeal debility, and all the bad conſequences reſulting from ſuch a preternatural ſtate. Thus, I have had frequent opportunities of remarking, that the health of young people becomes obviouſly affected: they imperceptibly loſe their uſual appetite, and conſequently experience a reduction of muſcular ſtrength: they are alſo deprived of that peculiar juvenile ſprightlineſs which no philoſophy can replace, and acquire a prematurely grave countenance, ſuch as is characteriſtic of children educated according to this abſurd plan.

But it will be aſked, whether ſuch children as diſplay a peculiar capacity for learning, and a propenſity to reflect upon ſubjects of inquiry, ought not to be ſent to ſchool and habituated to exerciſes of the memory at an earlier age than others, becauſe they find no difficulty in their taſks. Conſiſtently with my ideas, I cannot but anſwer in the negative: though it ſhould be aſſerted, that ſuch a child may in a ſhort time acquire great literary attainments. Nay, the

the very oppofite plan ought to be purfued; for that early maturity of the mind certainly borders on difeafe. Hence it would be more prudent to check fo forward a pupil with judgment, abridge his fchool-hours, and employ him more with bodily than mental exercife. A boy of this defcription fhould be encouraged in manual labour, a girl in knitting, fewing, or, which is ftill better, in fimilar purfuits as her brother; becaufe I cannot perfuade myfelf, that any diftinction between the fexes is, at this period of their lives, founded on reafon.

Perhaps it would be more advifable to make no pofitive attempts at cultivating the fenfes and underftanding of children previous to the fourth year of their age. Inftead of exciting their defire of knowledge, and teaching them a variety of new things, they might be amufed by playing in company with others of a fimilar age, and their queftions fhould be either fimply anfwered, or, if improper, evaded by changing the fubject. Let them rejoice in their exiftence, without troubling their memory; for, by improving and fortifying the body as the organ of the mind, we may the better prepare them for their future intellectual attainments.

It is ferioufly to be lamented, that erudition from books is inculcated at fo early a period of life, that on every fubject of knowledge the human mind receives a foreign impreffion, that we learn more by heart than by original reflection, and generally believe on the affertion of others what fhould be admitted only in confequence of previous felf-conviction: thus we

facrifice

ſacrifice the originality of character at the ſhrine of authority.

For theſe reaſons nurſes ought not to be ſuffered to ſupply children with anſwers to queſtions addreſſed to them by others. If they are unable to give a pertinent reply, or at leaſt an anſwer conformable to their own ideas, it would be more proper for them to remain ſilent; for all mechanical prattling ſerves no uſeful purpoſe. Children frequently conſider things in a light very different from that in which they appear to adults; and their notions are ſometimes truly ludicrous: yet, theſe being their *peculiar* ideas, we have no right to ſubſtitute our own.

DR. WILLICH.

Many parents feel an invincible deſire to improve the infantine mind at an age, when ſuch attempts cannot be realized without producing conſequences felt by the child during the whole of its life; they are anxious to exhibit the progreſs made by forward children in reading, in hiſtory, geography, arithmetic, &c. not conſidering that every premature exertion is attended with the moſt dangerous effects. Thus the acceſs of the fluids towards the head is promoted, premature irritability of the whole nervous ſyſtem and a tendency to ſpaſmodic ſtrictures are thereby occaſioned, digeſtion is likewiſe impaired, or rendered weak and inactive for life, and, laſtly, early conſumption, or dropſy of the head, terminates the calamitous ſcene.

Extract from *Dr. Currie's Life of Burns.*

That the bent of every man's mind ſhould be followed in his education and in his deſtination in life, is a maxim which has been often repeated, but which cannot be admitted without many reſtrictions. It may be generally true when applied to weak minds, which being capable of little, muſt be encouraged and ſtrengthened in the feeble impulſes by which that little is produced. But where indulgent nature has beſtowed her gifts with a liberal hand, the very reverſe of this maxim ought frequently to be the rule of conduct. In minds of a higher order the object of inſtruction and of diſcipline is very often to reſtrain rather than to impel; to curb the impulſes of imagination, ſo that the paſſions alſo may be kept under controul. Hence the advantages, even in a moral point of view, of ſtudies of a ſeverer nature, which, while they inform the underſtanding, employ the volition, that regulating power of the mind, which like all other faculties is ſtrengthened by exerciſe, and on the ſuperiority of which, virtue, happineſs, and honourable fame, are wholly dependent.

Hence alſo the advantage of regular and conſtant application, which aids the voluntary power by the production of habits, ſo neceſſary to the ſupport of order and virtue, and ſo difficult to be formed in the temperament of genius.

The man who is ſo endowed and ſo regulated, may purſue his courſe with confidence in almoſt any of the various walks of life which choice or accident ſhall open to him; and provided he employs the talents he

has cultivated, may hope for ſuch imperfect happineſs and ſuch limited ſucceſs as are reaſonably to be expected from human exertions.

If theſe obſervations be founded in truth they may lead to practical conſequences of ſome importance. It has been too much the cuſtom to conſider the poſſeſſion of poetical talents as excluding the poſſibility of application to the ſeverer branches of ſtudy, and as in ſome degree incapacitating the poſſeſſor from attaining thoſe habits, and from beſtowing that attention which are neceſſary to ſucceſs in the details of buſineſs and in the engagements of active life. It has been common for perſons conſcious of ſuch talents, to look with a ſort of diſdain on other kinds of intellectual excellence, and to conſider themſelves as in ſome degree abſolved from thoſe rules of prudence by which humbler minds are reſtricted. They are too much diſpoſed to abandon themſelves to their own ſenſations, and to ſuffer life to paſs away without regular exertion or ſettled purpoſe.

But though men of genius are generally prone to indolence, with them indolence and unhappineſs are in a more eſpecial manner allied. The unbidden ſplendours of imagination may indeed at times irradiate the gloom which inactivity produces; but ſuch viſions, though bright, are tranſient, and ſerve to caſt the realities of life into deeper ſhade. In beſtowing great talents nature ſeems very generally to have impoſed on the poſſeſſor the neceſſity of exertion if he would eſcape wretchedneſs. Better for him than ſloth, toils the moſt painful, or adventures the moſt hazardous. Happier to him than idleneſs, were the condition of the peaſant, earning with inceſſant labour his ſcanty food;

food; or that of the ſailor, though hanging on the yard-arm, and wreſtling with the hurricane.

XLVIII.

While we contemplate with conſiderable pleaſure the improvements that have taken place in the conduct of domeſtic education, while we ſee parents anxious to guard their tender offspring from the baneful influence of bad precepts and bad examples, how ſincerely muſt we lament, that their labours are ſo often undermined by the ſecret influence of ignorant or unprincipled domeſtics. That this too frequently occurs is univerſally acknowledged, but no good plan has hitherto been ſuggeſted, by which the evil can be entirely obviated.

Some modern writers have recommended that children ſhould be forbidden ever to ſpeak to ſervants, and would have houſes ſo conſtructed that they might never caſually meet; but this is practicable only in opulent families, and would certainly inſpire children with the moſt inſufferable pride, which would lead them to treat their inferiours with haughtineſs and contempt.

Prohibitions, by exciting curioſity, encreaſe the miſchief they are intended to prevent.

> "He thank'd her care, yet day by day
> "His boſom burn'd to diſobey,
> "And every time the well he ſaw,
> "Scorn'd in his heart the fooliſh law;
> "Near and more near each day he drew,
> "And long'd to try the dangerous view." GAY.

Thus would the child be drawn into a clandestine intercourse with the servants, and at length with reason exclaim,

> " I ne'er had been in this condition,
> " But for my mother's prohibition."

In most families it is perhaps impossible to prevent children from occasionally mixing with the domestics. Let us content ourselves therefore with inquiring how the purity of their morals may be most effectually preserved; nor should we fear their acquiring vulgar language or speaking bad grammar, since these habits are easily corrected when they quit the nursery and become constant inmates of the parlour.

That " law is the mother of crimes" is perhaps in no instance more true than in regard to children and servants. Instead therefore of enacting a number of laws which will be either forgotten or disregarded, is it not preferable to make few or if possible no laws, that neither children nor servants may be tempted to break them? The principal evil to be apprehended in suffering children to associate with servants is, that they may learn lying, deceit, and secrecy, through the endeavours of the latter to win their affections by indulging them in things forbidden by the parents. Where children are healthy, therefore, I would advise parents to make no prohibitions with regard to food, these rules being seldom strictly adhered to; nor would it be a great evil, were a child sometimes made sick by the imprudence of his nursery-maid, as this would probably render him cautious not to eat too much another time.

Attention

THE

Attention to diet is undoubtedly of the greateſt importance in ſickneſs, on which account in critical caſes mothers ſhould ſcarcely leave their children a moment while awake, unleſs ſome careful friend remain in the room.

Children however ſhould undoubtedly be as much as poſſible with their parents, whoſe ſociety they will prefer to any other, if not unreaſonably reſtrained. But ſince there are many occaſions, when little children muſt neceſſarily be left in the care of a nurſery-maid, it is very deſirable ſhe ſhould be fond of them and treat them kindly, which cannot be expected where the unnatural diſtinctions above alluded to are eſtabliſhed.

Theſe obſervations are chiefly applicable to children under ten years of age, for as they grow older, if accuſtomed to aſſociate with intelligent and well-bred people, they will generally prefer ſuch ſociety to that of their inferiours. Should they however diſcover a taſte for goſſipping with the ſervants, it may then be neceſſary for the parents to enter into an explanation on the ſubject, and tell them that ſociety being divided into different claſſes, it is proper to aſſociate with thoſe who have received a ſimilar education with ourſelves, rather than with thoſe who are either very much below or very much above us, though they may all be equally good characters.

Parents ſhould alſo be careful to ſet their children a good example by treating their ſervants with attention and kindneſs, but ſhould avoid familiarity of manner when ſpeaking to them, and as children generally imitate thoſe with whom they paſs moſt of

their time, this conduct will make a deeper impreſſion than any regular inſtruction on the ſubject.

When children are five or ſix years old they uſually grow tired of playing all day; and when they cannot be amuſed out of doors, ſaunter about for want of ſome active purſuit. This ſhows that it is time to give them ſome regular employment, that may occupy them part of every day. At firſt, however, they ſhould not be confined above half an hour at a time, till by degrees habits of induſtry will be formed, and they will feel themſelves ſo much happier for having the day regularly divided between buſineſs and play, that they will even dread the idea of a holiday.

Children may ſoon be brought to ſpend two or three half hours every day at buſineſs; but their time ſhould not be wholly taken up in learning to read, leſt they be ſet againſt it. Girls ſhould be taught needle-work, and boys may make ſtay-laces or cabbage-nets, while too young to draw or write. There appears to be a great degree of injuſtice in ſuffering boys to play about while their poor ſiſters are confined to needle-work, and as there ſhould be as much equality as poſſible kept up between brothers and ſiſters, their hours of recreation ſhould be the ſame.

Where children are uncommonly ſlow of apprehenſion, and there is reaſon to fear a defect in their intellects, they ſhould not be required to apply long together to ſtudy. Parents ſhould be contented merely to teach them reading, writing, common arithmetic, a little geography, (and needlework if girls,) without attempting any foreign language, grammar, hiſtory, or

the

the arts and ſciences. If their ſtupidity be owing to indolence and want of application, they will perhaps improve themſelves by their own exertions when they grow up and feel their deficiency; but if it ariſe from a real want of capacity, they will never make any progreſs in learning, and all the pains you take to inſtill it into them will not only be thrown away, but there is a danger that it may perplex their minds and deſtroy what little common-ſenſe they poſſeſs. At all events cultivate in them habits of induſtry and activity, if it be only by employing them in knitting, netting, making ſtay-laces, or ſpinning, and by degrees you may perhaps perſuade them to apply to other objects.

If they are incapable of learning foreign languages, it is needleſs to puzzle them with Engliſh grammar, but they may be taught to write and ſpell tolerably correct by writing from dictation, after which the ſpelling may be corrected, and the faults explained to them.

Young people ſhould not be too narrowly watched, but be occaſionally ſuffered to conſider themſelves as free agents, and try the ſtrength of their own powers: if they ſometimes fall into errors, this will teach them humility with reſpect to themſelves and candour toward others.

The following paſſage from *Mrs. Radcliffe's Romance of the Foreſt*, contains ſo excellent a leſſon to all parents on this ſubject, that I ſhall extract it for the benefit of thoſe who may not have met with it before.—
" It was the happineſs of La Luc to ſee his children
" happy, and in one of his excurſions to Geneva he

"bought Clara a lute. She received it with much
"gratitude, and having learned one air, ſhe haſtened to
"her favourite acaias and played it again and again,
"till ſhe forgot every thing beſides. Her little do-
"meſtic duties, her books, her drawing, even the hour
"which her father dedicated to her improvement,
"even this hour paſſed unheeded by; La Luc ſuffered
"it to paſs. Madame was diſpleaſed that her niece
"neglected her domeſtic duties, and wiſhed to reprove
"her, but La Luc begged ſhe would be ſilent. 'Let
"experience teach her her error,' ſaid he, 'precept
"ſeldom brings conviction to young minds:' Madame
"objected that experience was a ſlow teacher. 'It is
"a ſure one,' replied La Luc, 'and it is not un-
"frequently the quickeſt of all teachers: when it can-
"not lead us into ſerious evil, it is well to truſt it.'
"The ſecond day paſſed with Clara as the firſt, and
"the third as the ſecond. She could now play ſeveral
"tunes; ſhe came to her father and repeated what ſhe
"had learned.

"At ſupper the cream was not dreſſed, and there was
"no fruit on the table. La Luc enquired the reaſon;
"Clara recollected it and bluſhed. She obſerved that
"her brother was abſent, but nothing was ſaid. To-
"wards the concluſion of the repaſt he appeared; his
"countenance expreſſed unuſual ſatisfaction, but he ſeat-
"ed himſelf in ſilence. Clara inquired what had detained
"him from ſupper, and learned that he had been to
"viſit a ſick family in the neighbourhood, with the
"weekly allowance which her father gave him. La
"Luc had entruſted the care of this family to his daugh-
"ter, and it was her duty to have carried them this
"little

" little allowance on the preceding day, but ſhe had " forgotten every thing but her muſic.

" 'How did you find the woman?' ſaid La Luc: " 'Worſe Sir,' replied his ſon; 'for her medicines had " not been regularly given, and the children had had " little or no food to-day.' Clara was ſhocked; 'no " food to-day!' ſaid ſhe to herſelf, 'and I have been " playing all day on my lute!' Her father did not ſeem " to obſerve her emotion, but turned to his ſon, 'I " left her better,' ſaid the latter, 'the medicines I car- " ried eaſed her pain, and I had the pleaſure to ſee her " children make a joyful ſupper.'

" Clara perhaps for the firſt time in her life envied " him his pleaſure; her heart was full, and ſhe ſat ſilent. " 'No food to-day,' thought ſhe! She retired penſive " to her chamber. The ſweet ſerenity with which ſhe " uſually went to reſt was vaniſhed, for ſhe could no " longer reflect on the paſt day with ſatisfaction.

" 'What a pity,' ſaid ſhe, 'that what is ſo pleaſant " ſhould be the cauſe of ſo much pain; this lute is my " delight and my torment.' This reflection occaſioned " her much internal debate; but before ſhe could come " to any reſolution upon the point, ſhe fell aſleep.

" She awoke very early in the morning, and impa- " tiently watched the progreſs of the dawn. The ſun " at length appearing, ſhe aroſe, and determining to " make full atonement for her former neglect haſtened " to the cottage. When ſhe returned, her countenance " had reſumed its uſual ſerenity. She reſolved however " not to touch her lute to-day.

" She attended her father in the library at the uſual " hour, and learned from his diſcourſe with her brother " on what had been read the two preceding days, that

" ſhe

" ſhe had loſt much entertaining knowledge. She re-
" queſted her father would inform her what the con-
" verſation alluded to; but he calmly replied, that ſhe
" had preferred another amuſement at the time when
" the ſubject was diſcuſſed, and muſt therefore content
" herſelf with ignorance. 'You would reap the re-
" wards of ſtudy from the amuſements of idleneſs,' ſaid
" he; 'learn to be reaſonable—do not expect to unite
" inconſiſtencies.'

" Clara felt the juſtneſs of this rebuke, and remem-
" bered her lute. 'What miſchief has it occaſioned,'
" ſighed ſhe! 'Yes, I am determined not to touch it
" at all this day. I will prove that I am able to con-
" troul my inclinations, when I ſee it neceſſary ſo to do.'
" Thus reſolving ſhe applied herſelf to ſtudy with
" more than uſual aſſiduity.

" She adhered to her reſolution, and towards the
" cloſe of day went into the garden to amuſe herſelf.
" The evening was ſtill and uncommonly beautiful.
" Nothing was heard but the faint ſhivering of the leaves
" and the diſtant murmurs of the torrents that rolled
" among the cliffs. As ſhe ſaw the laſt rays of light
" gleam upon the water, whoſe ſurface was not curled by
" the lighteſt breeze, ſhe ſighed, 'Oh! how enchant-
" ing would be the ſound of my lute at this moment, on
" this ſpot, and when every thing is ſo ſtill around me!'

" The temptation was too powerful for the reſolution
" of Clara; ſhe ran to the chateau, returned with the
" inſtrument to her dear acaias, and beneath the ſhade
" continued to play till the ſurrounding objects faded in
" darkneſs from her ſight. But the moon aroſe, and
" ſhedding a trembling luſtre on the lake made the
" ſcene

" ſcene more captivating than ever. It was impoſſible " to quit ſo delightful a ſpot: Clara was perfectly en- " chanted: no! nothing was ever ſo delightful as to " play on the lute beneath her acaias on the margin of " the lake by moon-light. When ſhe returned to the " chateau ſupper was over. La Luc had obſerved Clara " and would not ſuffer her to be interrupted. When " the enthuſiaſm of the hour was paſſed, ſhe recollected " that ſhe had broken her reſolution, and the reflection " gave her pain. 'I prided myſelf on controuling my " inclinations,' ſaid ſhe, 'and I have weakly yielded to " their direction. But what evil have I incurred by in- " dulging them this evening? I have neglected no duty, " for I had none to perform. Of what then have I " to accuſe myſelf? It would have been abſurd to have " kept my reſolution and denied myſelf a pleaſure, when " there appeared no reaſon for this ſelf-denial.'

" She pauſed, not quite ſatisfied with this reaſoning. " Suddenly reſuming her inquiry, 'but how,' ſaid ſhe, " 'am I certain that I ſhould have reſiſted my incli- " nations if there had been a reaſon for oppoſing them? " If the poor family whom I neglected yeſterday had " been unſupplied to-day, I fear I ſhould again have for- " gotten them, while I played on my lute on the banks " of the lake.' She then recollected all that her father " had at different times ſaid on the ſubject of ſelf- " command, and ſhe felt ſome pain. 'No,' ſaid ſhe, " 'if I do not conſider that to preſerve a reſolution, " which I have once ſolemnly formed, is a ſufficient " reaſon to controul my inclinations, I fear no other " motive would long reſtrain me.' I ſeriouſly deter- " mined not to touch my lute the whole day, and I have

" broken

"broken my resolution. To-morrow perhaps I may "be tempted to neglect some duty, for I have dis-"covered that I cannot rely on my prudence. Since I "cannot conquer temptation, I will fly from it." On "the following morning she brought her lute to La "Luc and begged he would receive it again, or at least "keep it till she had taught her inclinations to submit "to controul.

"The heart of La Luc swelled as she spoke: 'No "Clara,' said he, 'it is unnecessary that I should re-"ceive your lute; the sacrifice you would make proves "you worthy of my confidence. Take back the in-"strument; since you have sufficient resolution to re-"sign it when it leads you from duty, I doubt not that "you will be able to controul its influence now that it "is restored to you."

CHAPTER IV.

Rewards and Punishments.

IV.

Punishing children with a rod is in my opinion a very bad method, as it does not contribute to the mastery of our natural propensity to indulge corporeal and present pleasure, and to avoid pain at any rate; but rather encourages it, and thereby strengthens that in us, which is the root from whence spring all vicious actions and the irregularities of life. For from what other motive but of sensual pleasure and pain

pain does a child act, who drags at his book against his inclinations, or abstains from eating unwholesome fruits that he takes pleasure in, only out of fear of whipping? He in this only prefers the greater corporeal pleasure, or avoids the greater corporeal pain. Whatever a child is whipped and chid about he will naturally dislike, even if it were only a pleasant recreation. Offensive circumstances infect innocent things which they are joined with, and the very sight of a cup wherein any one uses to take nauseous physic turns his stomach, so that nothing will relish out of it, though the cup be never so clean or well shaped, and of the richest materials. Slavish discipline makes a slavish temper. The child submits and dissembles obedience whilst the fear of the rod hangs over him, but when that is removed, he gives the greater scope to his natural inclination, which by this way is not at all altered, but on the contrary heightened and increased in him, and after such restraint breaks out usually with the more violence. If severity carried to the highest pitch does prevail, and works a cure upon the present unruly distemper, it is often by bringing in the room of it a worse and more dangerous disease, by breaking the mind; and then, though he may please silly people who commend tame unactive children, because they make no noise, nor give them any trouble, yet at last he will prove as uncomfortable a thing to his friends as he will be all his life an useless thing to himself and others.

On the other hand to flatter children by rewards that are pleasant to them is to be as carefully avoided; for by promising them sugar-plumbs, money, and some new article of dress, is to teach them slavery,

pride,

pride, or covetousness, &c. For in this way, flattering those wrong inclinations which they should restrain and suppress, they lay the foundation of those future vices, which cannot be avoided but by curbing our desires, and accustoming them early to submit to reason.

Shame in children has the same place that modesty has in women, which cannot be kept and often transgressed against. And as to the apprehension of displeasure in the parents, that will come to be very insignificant, if the marks of that displeasure quietly cease, and a few blows fully expiate. Parents should well consider what faults in their children are weighty enough to deserve the declaration of anger, but when their displeasure is once declared, to a degree that carries any punishment with it, they ought not presently to lay by the severity of their brow, but to restore their children to their former grace with some difficulty, and delay a full reconciliation till their entire conformity makes good their amendment. If this be not so ordered, punishment will by familiarity become a mere thing of course, and lose all its influence; offending, being chastised, and then forgiven, will be thought as natural and easy, as noon, night and morning, follow one another.

Be careful before you punish a child for obstinacy that his fault really arises from wilfulness, and not from childishness or inability to do what you bid him. That your words may always carry weight and authority with them, if it should happen upon any occasion that you bid him leave off the doing of even childish things, you must be sure always to carry the point and

not let him have the maftery. But yet I fay, I would have the father feldom interpofe his authority and command in thofe cafes, or in any other, but fuch as have a tendency to vicious habits.

Children at a very early age can diftinguifh between what is reafonable and what is unreafonable or unjuft in your behaviour towards them. They fhould therefore be treated as rational creatures, and be made fenfible by the mildnefs of your carriage and the compofure even in your correction of them, that what you do is reafonable in you, and ufeful and neceffary for them; and that it is not out of caprice, paffion, or fancy that you command or forbid them any thing. This they are capable of underftanding, and there is no virtue they fhould be exacted to perform, nor fault they fhould be kept from, which I do not think they may be convinced of; but it muft be by fuch reafons as their age and underftanding are capable of, and thofe propofed in a very few and plain words.

Any mifchiefs or harms that come by play, inadvertency, or ignorance, and were not known to be harms or defigned for mifchief's fake, though they may perhaps be fometimes of confiderable damage, yet are not at all or but very gently to be taken notice of. I cannot too often inculcate that whatever mifcarriage a child is guilty of, whatever be the confequence of it, the thing to be regarded in taking notice of it is only what root it fprings from, and what habit it is likely to eftablifh; and to that the correction ought to be directed, and the child not to fuffer any punifhment for a harm which may have come by his play and inadvertency.

Nothing

Nothing but obftinacy fhould meet with any imperioufnefs or rough ufage. All other faults fhould be corrected with a gentle hand, and kind engaging words will work more effectually on a willing mind, and even prevent a good deal of that perverfenefs, which rough and imperious ufage often produces in well-difpofed and generous minds. It is true, obftinacy and wilful neglects muft be maftered, even though it coft blows to do it; but I am apt to think perverfenefs in the pupils is often the effect of frowardnefs in the tutors, and that moft children would feldom have deferved blows, if needlefs and mifapplied roughnefs had not taught them ill-nature, and given them an averfion for their teacher, and all that comes from him.

Inadvertency, forgetfulnefs, unfteadinefs, and wandering of thought are the natural faults of childhood, and therefore, where they are not obferved to be wilful, are to be mentioned foftly and gained upon by time. If every flip of this kind produces anger and rating, the occafions of rebuke and correction would return fo often, that the tutor would be the conftant terror and uneafinefs of his pupils, which is fufficient to hinder their profiting by his leffons, and to defeat all his methods of inftruction.

V.

Severity fhould always be referved for the time of punifhment. There are certainly fome difpofitions which can only be governed by fear; but let me again remind you, that you fhould only employ fear, when no other method will fucceed.

You

You muft often tolerate thofe things which ought to be corrected, and wait for the time when the child is in a proper difpofition to profit by your reproofs. Never reprove him during his firft paffion, nor while you are yourfelf angry. If you fpeak while you are irritated, he will fee that you act from ill-humour and quicknefs of temper, not from reafon or affection, and you will lofe your authority for ever. If you reprove him before he is cool, his mind will not be fufficiently calm to confefs his fault, fubdue his paffions, or be fenfible of the importance of your advice.

By correcting a child while you are angry you run the rifk of deftroying the refpect he owes you. Let him perceive that you are always able to command your temper, of which nothing can fo fully convince him as your patience. Watch a proper opportunity to correct him, even fhould it be feveral days before he appears in a fit difpofition *. Never tell a child of a fault without inftructing him how to correct it, which will encourage him to make the attempt. If you find a child tolerably docile, you may imperceptibly lead him to afk you to tell him his faults, this being the beft way to remind him of them without mortifying him.

Do not tell him of too many at a time, and confider that children have but little thought, and that they are only fufceptible to pleafure; whereas more exactnefs and gravity are often required of them than thofe who have the care of them can themfelves command. Befides, to be always talking to children about

* See No. XIX and XLVII. of this chapter. *Ed.*

words and things they do not understand, is the way to render them dull and stupid. Those children can have no enjoyment of life who are perpetually hearing of tasks, silence, erect attitudes, correction, and threats.

Never promise children fine clothes or dainties as rewards, for this will produce two evils; it will teach them to esteem what they ought to despise, and deprive you of the power of conferring on them other rewards, which might really be useful. You may however promise them a walk, such innocent amusements as may exercise their ingenuity, or some little presents by way of prizes, consisting of pictures, prints, medals, maps, or books.

VI.

In my opinion, the only vice that deserves a severe punishment is obstinacy in ill-behaviour; but then this obstinacy must be voluntary, certain, and strongly marked. We must not give this name to faults of levity and inattention into which children who are naturally forgetful may frequently fall, without giving room to imagine they arise from a bad disposition.

Suppose a child has told a lie:—If it was only through excessive fear, the fault is much diminished, and deserves only a gentle reprimand; if voluntary, deliberate and obstinately persisted in, it is then a serious fault and certainly deserves punishment. When correction is thought necessary, the time and manner of applying it should be considered. The first rule is never to punish a child immediately on his committing a fault, lest this should exasperate him and induce him

to

to commit others; but allow him time to reflect on what he has done, to become sensible that he has been to blame, and that his punishment is both just and necessary; for thus you will put him in a state to be amended by it.

The master must never punish in anger or passion, especially if the fault personally regards himself, such as want of respect or abusive words. He should recollect what Socrates said to a slave who had offended him, "*I would treat thee as thou deservest, were I not in a passion.*" If the master by a change of countenance or an alteration in the tone of his voice appears at all moved, the scholar soon perceives it, and discovers that this flame broke out, not from a zeal for his duty, but from passion; and this is enough to render the punishment entirely fruitless, because children know that reason alone has a right to correct them.

When you require submissions from a child, be careful they are reasonable and necessary. I need not observe that a box of the ear, blows, and similar treatment should be absolutely prohibited, as masters should never punish but to correct, and passion will not correct at all. Let any one ask himself whether he can give a box on the ear coolly and without emotion; and surely passion, which is itself a vice, is a very improper mode of curing the vices of others. We must leave nothing for a child to discern in us, that may destroy the effects of our correction and reprimands. We should also avoid exciting his ill-will by the severity of our reproofs, his anger by our exaggerations, or his pride by our expressions of contempt.

We should not load him with such a multitude of reproofs as may deprive him of the hope of being able to correct his faults, and it might also be adviseable not to tell a child of any fault, without adding the means of amending it. Correction, when sharp, often produces discouragement and mortification.

We should also avoid giving him reason to suppose that we are prejudiced, lest he should thence take occasion to defend the faults laid to his charge, and to attribute our admonitions to the prejudice by which we are governed.

We are sometimes obliged, says Tully, to raise our voice a little in correction, and to use somewhat sharper expressions; but this should be very rarely done, as physicians make use of certain remedies only in extreme cases. We should besides be careful to avoid all anger and severity in our reproaches, for these can be of no service; and the child should perceive, that whatever sharpness we express is accompanied with regret and intended for his good.

I am ashamed to mention here certain opprobrious terms that are sometimes used towards pupils, such as blockhead, fool, ass; nor would I, if I did not know that these words were often in the mouths of some masters and even of some parents. Can such language be dictated by reason, good breeding, or good understanding? Is it not evident that it must be either the effect of a mean education or a clownish disposition, that is a stranger to delicacy and politeness, or of a violent temper that cannot command its passions?

If

IX.

If a child's bent be to paſſion and reſentment, ſhutting him up and keeping him from his diverſions and play-fellows is the proper method of treating him; becauſe it gives him an opportunity of what he moſt wants, to wit, conſideration and attention to his own weakneſs, which is all that is in early age neceſſary to the conqueſt.

When it is found neceſſary to inflict diſgrace, the utmoſt care ought to be taken, that the whole family appear to be of a mind. If the father chides and the mother or any other perſon encourages, what effect can be expected to be worked on the mind of a child? On the other hand, when he meets with coldneſs and diſcouragement from every body, he will find himſelf under a neceſſity of amending his manners in his own defence.

In chiding and correcting it will be neceſſary to take the utmoſt care not to repreſent to a young perſon his fault as unpardonable, or his caſe as deſperate; but to leave room for reformation, leſt he think he has utterly loſt his character, and ſo become ſtupidly indifferent about recovering your favour or amending his manners. Nor is the recovery of any perſon under thirty years of age to be wholly deſpaired of, where there is a fund of ſenſe, and an ingenuous temper to work upon.

X.

Avoid the practice of bribes. Children ſhould be taught to know that their greateſt happineſs is their

parents' love; therefore the custom of giving them sugar-plums, cakes, toys, or money, is grievously wrong, it gives them a fondness for improper things, it gives them a restless desire for every new bauble, and above all it gives them an early meanspiritedness, an odious selfishness, and a desire of being paid for every thing they do.

XII.

An appearance of serious displeasure is more useful in the government of children than any other chastisements; and yet few parents or teachers have the address to put it on when necessary. Whoever accustoms himself to treat his children in a rational friendly manner, need only assume an air of seriousness, indifference, or displeasure, whenever he wants to correct their behaviour. This distant deportment will prove insupportable to them, and induce them to do any thing rather than lose the confidence and friendship of their parents.

XIX.

It is a maxim with many, that no parent or tutor should correct a child, except when he is perfectly cool, and that to correct with anger defeats the purpose of it. It appears to me, however, that this maxim may be very easily pushed too far, and by that means the proper effect of discipline be lost.

Young persons seldom transgress their duty without being conscious of it, and without being sensible, at least for some time, that they deserve correction. They have also a general notion of the *degree* of their demerit,

demerit, and consequently of the degree of provocation which it must give their parent or tutor, and the disposition to transgress for the future is best prevented by their just expectations being answered, i. e. by their being actually received by their parent or tutor with that degree of displeasure, and the effects of it, which they are themselves sensible that they deserve. But they will equally despise their tutor, if the displeasure which he expresses be either too little or too great for the occasion. In fact, they judge of him by themselves, and they have no notion either of being offended without being angry, or of being angry without correcting for the offence, and before their anger be subsided.

Besides, it is not the remembrance of the mere *pain* which correction gives them, that tends to check their disposition to repeat the offence, so much as the fear of the *displeasure* which they foresee their behaviour will excite in their tutor against them; and it is not possible to express displeasure with sufficient force, especially to a child, when a man is perfectly cool: and mere *reproof*, without sufficient marks of displeasure and *emotion*, affects a child very little, and is soon forgotten.

It is certain, however, that upon the first intimation of an offence a man is apt to conceive of it as much more heinous than it really is, and consequently to be inflamed beyond due bounds. We ought, therefore, to wait till we perfectly understand the nature of the offence, and have considered the punishment due to it; but to wait longer than is necessary for this purpose is to *refine* beyond the dictates of

nature;

nature; which, however specious in theory, is seldom found to answer any good end in practice.

XX.

When Adelaide commits a fault, I inflict on her some small punishment, adapted to her age, such as depriving her of a plaything for a few days, or forbidding her to eat of some favourite dish. For greater faults I banish her from my apartment, and confine her in a room where she can find no amusement. When she is received into favour again I express the greatest satisfaction, and thus excite her sensibility and gratitude, without diminishing that necessary awe, which gives me so much command over her. This species of fear is the only esteem of which children are capable; for if they do not fear those on whom they depend, they will despise instead of loving them. This species of fear never destroys confidence; but take care never to inspire it by your presence, or by putting the smallest constraint on their diversions.

You ought never to restrain them but when they commit a fault, nor then if only the effect of gaiety and high-spirits. By these means you may rest assured, that the affection of your child will be shown by her respect for you. But if you are peevish and check her in the midst of her amusements, you will inspire her with the same fear that a tyrant would excite, which can only produce aversion.

Locke says "children should always be commended instead of punished, when they confess a fault, be it what it may." This does not appear to me just. When Adelaide accuses herself of a fault, she is pardoned

doned after a short exhortation constantly attended with the praise due to her sincerity and confidence. If the confession be extorted merely by my questions, I punish her in proportion to her fault; but if she voluntarily comes to me and owns she has been guilty of a serious fault, she is still punished, but in a less degree.

We often imbibe such false principles from our instructors, that the first thing we learn on entering into society is, that all we have been taught relative to morality is either false or exaggerated; a discovery which gives us great satisfaction, as it teaches us to consider all principles as prejudices, and permits us to deliver ourselves up to the indulgence of our passions. When a child, in confessing a fault, receives more praise than if he had not committed it, is it not natural for him to imagine he may behave ill again, if he be honest enough to confess it? This perhaps is the reason we hear so many people boast of their faults and say with a ridiculous vanity, "I acknowledge I am peevish, capricious, and passionate;" as if these words could excuse or make amends for their faults. Persuade your child that it is noble and right to confess her faults, but that it is infinitely more so not to be guilty of them.

If you offer rewards to children, it should be for such things as will induce them to exercise a constant self-attention; which will teach them perseverance and the command of their passions, the two great means of attaining perfection. If you can through the hope of some reward obtain from a child a conduct free from essential blame during six months, you will by

ſuch means nearly eradicate all her faults. The choice of rewards is really difficult. Promiſe none but what are intereſting, noble, and uſeful; as ſome mark of confidence, your picture, an inſtructive book, a new maſter, &c. Do not teach your pupil to deſire any thing but what ſhe ought to love or eſteem.

Puniſh Seraphina ſeverely for the firſt malicious act; be particularly careful not to laugh at any of her tricks or repeat them ſportively before her; for ſelf-love is more powerful than the fear of puniſhment. The pleaſure of amuſing others and of being talked of will make her brave all the chaſtiſement in the world.

It is of great importance to convince children that what is bad is hateful and can only excite contempt; but if you puniſh children and at the ſame time laugh at their faults, they may reaſonably conclude there are ſome vices which may even contribute to make them agreeable. This pernicious idea has ſpoiled more than one character. Mrs. C. owes all her faults to the deſire of appearing ſatirical, becauſe ſhe is perſuaded a mild woman is always inſipid. But thoſe muſt have very little ſenſe who believe that beauty, meekneſs and complacency are incompatible with other accompliſhments, or that bluntneſs, caprice, and contradiction can be graceful and ſupply the place of underſtanding.

XXI.

It is ſeldom neceſſary to employ violent methods to correct children who have much vivacity and ſuſceptibility. Such children feel every thing ſtrongly,

a mere trifle affects them, and a word will punish them. But it is very difficult to make any impression on children of indolent heavy dispositions, who occasionally require some severe reprimand to rouse them from their habitual stupidity. "Mamma, what punishment would you have inflicted on Eglantine?" "The most rigorous to her, and yet the most simple. When she would not run or walk quickly, I would prolong her walk an hour; when she was inattentive to her lessons, I would make her begin again, and so of the rest. Eglantine would then have been more diligent and have endeavoured to appear more active, which at length would have made her really so, and her general character would insensibly have changed." Her mother did not adopt this method, of which she afterwards bitterly repented. At last seeing Eglantine growing more careless every day, she determined to keep a journal, in which she wrote down every night an exact account of every thing she had lost or spoiled in the course of the day, with the value of each, and also the expense of those masters from whom she had received no benefit, owing to her want of application.

XXIX.

The purposes of my pupils' industry in the acquisition of knowledge has not been misunderstood or perverted by rewards or punishments. Knowledge therefore does not with them necessarily imply vanity, or ignorance shame. It is possible and it is desirable, the pursuits of knowledge in youth should be di-

rected by the impulſe of domeſtic affection, or by the variety and pleaſure of its gratifications.

XXX.

Children, if properly trained from their birth, are commonly more docile than they are believed to be; but grant that correction is often neceſſary to reſtrain the levity of youthful ſpirits, it is not that kind which makes its way to the mind through the ſufferings of the body. A confinement made more ſlight or rigorous according to the nature of the offence, a reſtriction from favourite amuſements or favourite viands, the ſilence and affected neglect of thoſe to whoſe care you entruſt your pupil during this ſtate of penance, would make a much deeper impreſſion on his mind than the ſmart of corporal puniſhment. As a ſuccedaneum for corporal puniſhment, ſome have followed the cuſtom of putting various marks on the little offenders, thus to point them out to their brethren and play-fellows as objects of contempt and ridicule. Such practices are much uſed in girls' ſchools; but as they only ſerve to foſter malignity and blunt the feelings of ſhame, they ought to be reprobated yet more than the rod; for when the mind has once loſt its ſenſibility, there is no acting upon it with any ſucceſs.

When children by an improper treatment in infancy become hardened in obſtinacy, it may be very neceſſary to uſe corporal puniſhment; but this ought to be done with a delicacy which ſhould at once impreſs on the mind of the offenders the advantage of character, and the friendly ſentiments of the perſon by whom he is thus puniſhed.

XLI.

Shame when once it becomes familiar to the mind loſes its effect, it ſhould not therefore be uſed as a common puniſhment for ſlight faults. Nor ſhould we truſt very early in education to the delicate ſecret influence of conſcience; but we ſhould take every precaution to prevent the neceſſity of having recourſe to the puniſhment of diſgrace; and we muſt, if we mean to preſerve the power of conſcience, take care that it be never diſregarded with impunity. We muſt avoid oppoſing it to ſtrong temptations.

By giving few commands or prohibitions we may avoid the danger of either ſecret or open diſobedience. By diminiſhing temptations to do wrong we act more humanely, than by multiplying reſtraints and puniſhments. To prevent the mind from becoming inſenſible to ſhame, it muſt be very ſparingly uſed; and the hope and poſſibility of recovering eſteem muſt always be kept alive. Thoſe who are excluded from hope are neceſſarily excluded from virtue; the loſs of reputation, we ſee, is almoſt always followed by total depravity.

Children are often made obſtinate by education. The reluctance to ſtop when a child is once in motion is often miſtaken for obſtinacy; when he is running, ſinging, laughing, or talking, if you ſuddenly command him to ſtop he cannot inſtantly obey you. The inability ſuddenly to deſiſt from any occupation is often ſo painful to children, that to avoid that pain they become obſtinate. It is therefore better to ſtop them by preſenting new objects to their attention, than by the

the ſtimulus of a peremptory voice. Children ſhould never be accuſed of obſtinacy: the accuſation cannot cure, but may ſuperinduce the diſeaſe. If, unfortunately, they have been ſuffered to contract a diſpoſition to this fault, it may be cured by a little patience and good temper; but we muſt carefully avoid ſhowing any triumph in our victory over yielding ſtubbornneſs. When children are made aſhamed of ſubmiſſion, they will become intrepid probably unconquerable rebels.

Where the underſtanding is convinced and the habit of oppoſition ſtill continues, we ſhould carefully avoid calling a child's falſe aſſociations into action; we ſhould not aſk him to do any thing for which he has acquired an habitual averſion; we ſhould alter our manner of ſpeaking to him, that neither the tones of our voice, the words, or the looks, which have been his cuſtomary ſignals for reſiſtance, may recall the ſame feelings to his mind. Placed in new circumſtances he may acquire new habits, and his old aſſociations may in time be forgotten.

Some children glory in their obſtinacy, and perſiſt in it from ſome miſtaken notion of honour. Examples in converſation and in books of great characters, who have not been aſhamed to change their opinions and to acknowledge they have been miſtaken, will probably make a great impreſſion on young people; they will from theſe learn to admire candour, and will be taught that it is *mean* to perſiſt in the wrong. Examples from books muſt however be alſo uniformly ſupported by examples in real life: preceptors and parents muſt practiſe the virtues which they preach.

Fenelon

Fenelon did not think that he could leſſen his dignity by confeſſing to his pupil that he himſelf was ſometimes in the wrong.

XLVII.

To threaten children with future correction is the ſureſt method of rendering them timid; for menaces and reprehenſions are frequently attended with worſe conſequences than even chaſtiſement itſelf. The impreſſion made by wholeſome puniſhment when neceſſary will not fail to produce the intended good effects; but the fear of impending caſtigation has an indiſputable tendency to render the boldeſt boys timid and cowardly. There can be little or no occaſion for uſing ſeverity and coercion with children under ſix years of age. Abandon therefore the ſyſtem of terror; but, if penal means cannot be diſpenſed with, let them be reſorted to without formally announcing them; and if rewards are to be granted, do not leſſen their value by previous promiſes.

CHAPTER V.

Anſwering Queſtions, and reaſoning with Children.

IV.

Curiosity in children is but an appetite after knowledge, which ought to be encouraged as the great inſtrument nature has provided to remove that ignorance they were born with, and which without

this buſy inquiſitiveneſs would make them dull and uſeleſs creatures. To encourage this temper a child ſhould never be checked or diſcountenanced for any inquiries he ſhall make, but a plain anſwer ſhould be given, and the ſubjects explained to him as far as is ſuitable to his age and capacity. But great care ſhould be taken, that they never receive deceitful and eluding anſwers. They eaſily perceive when they are ſlighted and deceived, and quickly learn the trick of neglect, diſſimulation, and falſehood, which they obſerve others to make uſe of; and if by chance their curioſity leads them to aſk what they ſhould not know, it is a great deal better to tell them plainly that it is a thing that belongs not to them to know, than to pop them off with a falſehood or a frivolous anſwer.

If a child is fond of reaſoning, care ſhould be taken that this inclination is not checked in him, and that he is not miſled by captious or fallacious ways of talking to him; and if his reaſons are quite out of the way, let him, without being laughed at for his miſtake, be gently put into the right. For after all reaſon, being the higheſt and moſt important faculty of our minds, deſerves the greateſt care and attention in cultivating it; the right improvement and exerciſe of it being the higheſt perfection that a man can attain to in this life.

V.

The thoughts of a child reſemble a lighted candle expoſed to the wind. He aſks a queſtion perhaps, but before you can reply his eyes are fixed on the cieling, and he is counting all the figures that are painted

painted there, or the panes of glaſs in the windows, and if you attempt to lead him back to his firſt idea, it ſeems as great a reſtraint to him, as if you were to impriſon him. You ſhould therefore be very cautious in exerciſing the faculties of his mind until they have gained ſufficient ſtrength. Always anſwer his queſtions immediately and ſuffer him to aſk others when inclined. Keep his curioſity alive, ſupply him with good materials, and wait patiently till his mind has gained ſtrength, and then the ideas you have inſtilled into him will naturally be combined and aſſiſt him to reaſon juſtly.

Content yourſelf with following and aſſiſting nature. As children know little, they muſt not be encouraged to talk much; but as they have much to learn, they are always inclined to aſk queſtions. It is ſufficient to give them plain anſwers and ſometimes add any eaſy ſimile to render your explanation the clearer. If they judge too decidedly on ſubjects of which they are ignorant, puzzle them with freſh queſtions, till they feel their errour, without bluntly contradicting them. At the ſame time ſhow them by ſome real mark of eſteem, not by mere idle praiſe, that you are much better ſatisfied with their doubting and aſking queſtions about what they do not underſtand, than even with a juſt opinion. This is the beſt way to teach them politeneſs and true modeſty, and to inſpire them with contempt for thoſe diſputes that ſo commonly prevail among young people of little information. Endeavour to take advantage of the curioſity natural to children. In the country when they ſee a windmill and aſk what it is, take this opportunity to

deſcribe to them the proceſs by which bread is made; and when they ſee reapers in a field, explain what they are doing, and how the corn is ſown and multiplies in the earth. Never appear tired of their queſtions, for theſe are the means offered you by nature to facilitate their inſtruction. Let them ſee, you take pleaſure in informing them, and you may thus inſenſibly teach them how every article, that is uſeful to man or an object of commerce, is made. Thus, without any particular ſtudy, they will by degrees not only learn the beſt manner of preparing every article they uſe, but the fair price of each, which is the true foundation of economy.

X.

It is my opinion, that parents need not trouble themſelves to reaſon much with their children during the firſt ſeven years of their lives. Firſt, let them conſider what is proper for them to do or avoid; then enforce their compliance in ſoft and winning terms; or, if not with a ſmiling countenance, at leaſt with a ſmooth brow and without harſhneſs; but whenever they attempt to diſobey, let them ſhow by a word or a look that they are abſolute; which method I think ſhould be ſeriouſly adhered to.

XI.

Do not reaſon with children. Of all the powers of the human mind, reaſon, which may be ſaid to be compoſed of all the reſt, unfolds itſelf laſt and with the greateſt difficulty; yet is employed to bring forward the other faculties, thus making a tool of that which ought

ought to form the main-spring * of the machine. By talking to children in their infancy a language they do not understand, they are accustomed to be satisfied with mere words, to criticise all you say, to believe themselves as wise as their instructors, and to become disputatious and stubborn. Act reasonably, but do not reason with your pupil. Above all, do not try to reason him into what is disagreeable, because to bring in reason on all occasions and upon unpleasant subjects, will only disgust him, before he is of an age to understand it. If in answering a child's questions you employ any arguments he is incapable of understanding, he will peceive you are reasoning on your own ideas not on *his*, and will conclude what you say is good for your age, but not for his: he will therefore cease to have any confidence in you, and all is lost. But would any master in such a case stop short and confess his errour to his pupil? No, it is their invariable practice not even to acknowledge errours they have really committed. On the contrary, I would rather confess myself in an errour though right, if I could not adapt my reasoning to my pupil's understanding; thus my conduct would always appear sincere; for I should never be suspected by my pupil, and should gain more credit by acknowledging my faults, than others do by concealing theirs. If you are unable to answer his questions, tell him without scruple "I have not a proper answer for you at present; I am wrong, let us leave it." Neither my pupil nor I pretend to

* Or rather the *regulator*. Ed.

know every thing; we only pride ourſelves in not perſiſting in errour. We ſhould be much more aſhamed of contenting ourſelves with a bad reaſon, than of not diſcovering any. "*I don't know*" is an expreſſion that becomes us both ſo well, and which we repeat ſo often, that it does not hurt the feelings of either of us.

XVII.

When your child plies you with queſtions, do not diſcourage him; for curioſity well turned is the main-ſpring of knowledge; he will probably aſk more than you have ſkill to anſwer; if this be the caſe acknowledge it honeſtly, and do not ſave your own credit by chiding or laughing at him for his impertinence; if the thing be above his comprehenſion, or not proper to be known, or too trifling to deſerve pains, ſhow him that calmly; if none of theſe obſtacles interfere, explain the matter clearly to his capacity, or which is better, where it can be done, follow Socrates' method, by leading him dexterouſly to find out the proper anſwer for himſelf.

XX.

Madame de Genlis conſiders the following paſſage from Moncrief as worthy the attention of all who are concerned in the education of children:

"I have often remarked that two ideas, which naturally have no connexion with each other, nevertheleſs become cloſely united by being frequently preſented at the ſame time. Thus when a child inquires the uſe of money, he is told it is to buy "ſugar-

" sugar-plums, play-things, and fine clothes. This " is giving him very narrow and confined notions. " Money he will argue is designed for no other pur- " pose than to dress and divert me. Would it cost " more trouble to inform him, that money is of use " to enable us to benefit our fellow-creatures and to " obtain their love and good-will."

Adelaide has never been accustomed to think that I am always obliged to answer her questions. On the contrary I frequently repress her curiosity by this answer: " What you ask is not worth the trouble I must take to explain it to you;" or this, " It is not necessary for you to know; the explanation will be tiresome to you as well as to me." By thus refusing to satisfy her curiosity, I endeavour at the same time to diminish it, by assuring her that what she desires to know is by no means interesting; so that she never repeats her question, nor seems mortified at my refusal; and I take care frequently to make this answer to the most indifferent questions, that I may on other occasions avoid suspicion, when in reality I should not chuse to give an explanation.

XXIX.

I carefully avoided sermons and lectures, but seized every occasion of argument and reasoning. I was pleased to see youth exercising faculties as well as limbs, and could allow for inexperience and ignorance in the use of the former, as in that of the latter.

XLI.

When children begin to reason they will not be obedient merely from habit; they will not be obe-

dient at this age, unleſs their underſtanding is convinced that it is to their intereſt to be ſo. Whenever we can explain the reaſons for any of our requeſts, we ſhould now attempt it; but whenever theſe cannot be fully explained, it is better not to give a partial explanation; it will be beſt to ſay ſteadily, "You cannot underſtand this now, you will perhaps underſtand it ſome time hence."

Whenever we tell children that we forbid them to do ſuch and ſuch things for any particular reaſon, we muſt be particularly careful that the reaſon aſſigned is adequate, and that it will in all caſes hold good.

CHAPTER VI.

Memory.

IV.

I HEAR it ſaid, that children ſhould be employed in getting things by heart, to exerciſe and improve their memories; I could wiſh this were ſaid with as much authority of reaſon, as it is with forwardneſs of aſſurance, and that this practice were eſtabliſhed upon good obſervation more than old cuſtom: for it is evident, that ſtrength of memory is owing to an happy conſtitution and not to any habitual improvement got by exerciſe. Beſides, the learning pages of Latin by heart, no more fits the memory for retention of any thing elſe, than the graving one ſentence in lead makes

makes it the more capable of retaining firmly any other characters. What the mind is intent upon and careful of, that it remembers beſt, to which if method and order be joined, all is done I think that can be for the help of a weak memory; and he that will take any other way to do it, eſpecially that of charging it with a train of other people's words, which he that learns cares not for, will I gueſs ſcarcely find the profit anſwer half the time and pains employed in it. I do not mean hereby that there ſhould be no exerciſe given to children's memories. I think their memories ſhould be employed, but not in learning by rote whole pages out of books, which, the leſſon being once ſaid and that taſk over, are delivered up again to oblivion and neglected for ever. This mends neither the memory nor the mind. What they ſhould learn by heart out of authors, I have above mentioned: and ſuch wiſe and uſeful ſentences being once given in charge to their memories they ſhould never be ſuffered to forget again, but be often called to an account for them, whereby, beſides the uſe thoſe ſayings may be to them in their future life, they will be taught to reflect often and bethink themſelves what they have to remember, which is the only way to make the memory quick and uſeful. The cuſtom of frequent reflection will keep their minds from running adrift, and call their thoughts home from uſeleſs and unattentive roving; therefore I think it may do well to give them ſomething every day to remember, but ſomething ſtill that is in itſelf worth the remembering, and what you would never have out of their mind, whenever you call, or they themſelves ſearch for it.

This will oblige them often to turn their thoughts inward, than which we cannot wiſh them a better intellectual habit.

VI.

The memory of ſome children is ſo ſlow and inactive, that it ſeems at firſt wholly unſerviceable and condemned to an entire ſterility. But this ſhould be no diſcouragement, nor ſhould they yield to this firſt repugnance, which we often ſee conquered by patience and perſeverance. Children of this diſpoſition ſhould be required to learn by heart only a few lines, but theſe they ſhould repeat very perfectly, and we ſhould endeavour to diminiſh the irkſomeneſs of the taſk by ſelecting an entertaining ſubject. Gentleneſs and commendation ſhould alſo be uſed, for theſe are of more efficacy than ſeverity and reproof. In proportion as they improve, their daily taſk ſhould be gradually increaſed till the natural defect of their memory is ſurmounted. They ſhould alſo thoroughly underſtand whatever they learn by heart, for this certainly very greatly aſſiſts the memory. Verſes are more eaſily retained than proſe, but proſe is moſt proper to exerciſe and ſtrengthen the memory becauſe leſs eaſily learned, not being confined to any regular and uniform meaſure.

There are two kinds of memory, the one for words, the other for things. The former (of which we have already ſpoken) conſiſts in remembering the exact words, the latter in retaining not the words but the ſubſtance of a ſtory, ſpeech, or ſermon. This kind of memory is no leſs advantageous than the other, which

which is preparatory to it. It is important to exercise boys in this kind of memory also, by requiring them to give an account of what they hear or read. They should begin with something easy, fables or anecdotes, and if they omit any material circumstances, these should be pointed out.

People often complain they cannot remember what they read, because they rather endeavour to be thought great readers than to improve their minds. Thus they hurry on from book to book and are continually searching after novelty.

To remedy this inconvenience they should not read so quickly, but should peruse each work more than once and give an account of it to themselves, by which exercise, though tiresome and disagreeable at first, they would acquire, if not the perfect rememberance of all they read, at least the greatest and most essential part.

VII.

When conversation is worth remembering, it is a good method to require young people to give an account of it, in order to discover whether they have judged rightly of it and remarked the most striking parts. It is thus by slow degrees you should form their minds and their tastes.

XVI.

We should endeavour to convince our pupils, that it does not signify their learning any thing soon, if they forget as soon. Memory depends upon attention, and their forgetfulness proceeds singly from

want

want of attention. For example, I dare ſay, if they were told that ſuch a day next week they ſhould have ſomething they liked, they would certainly remember the day and call for it. And why? only becauſe they would attend to it. Now a Greek or Latin verſe is as eaſily retained as a day of the week, if they would give the ſame attention to it. I now remember and can ſtill repeat all that I learned when I was a boy; but it is becauſe I then attended to it, knowing that a little attention would ſave me the trouble of learning the ſame things over and over again.

XXVII.

In order to improve the memory it is neceſſary to acquire a confidence in it. Many render it treacherous by fearing to truſt it; and a practice has ariſen from this fear, which is really injurious though apparently uſeful. It is the practice of committing to writing every thing which the ſtudent remarks, and deſires to remember. Nothing is more common and nothing more effectually fruſtrates the purpoſe it means to promote. It is better that many things ſhould be loſt than retained in the table book without confidence in the memory. Like a generous friend the memory will repay habitual confidence with fidelity.

There are many injudicious and illiterate perſons who conſider the cultivation of the memory as the firſt object of education. They think it is to be loaded with hiſtorical minutiæ and with chronological dates. But to labour to remember un-ideal dates and unintereſting tranſactions muſt ever be an irkſome ſtudy to a lively genius; and he who ſhall train per-

ſons

ſons in this laborious tract, will give them a diſguſt for literature. It is to feed them with the huſks of learning, which, as they are both dry and hard, afford neither pleaſure nor nouriſhment. Let the reading be pleaſant and ſtriking, and the memory will graſp and retain all that is ſufficient for the purpoſe of valuable improvement.

Tranquil Faber ſays, " I always examined my " ſcholar before he went to bed in what he had " learned that day; for I take this to be the beſt " means to retain the fugitive ideas and to ſtrengthen " the memory; without which all the ſtudying and " reading is but to draw water with a ſieve."

Another excellent method of improving the elder pupils is to let them ſometimes hear the younger; for one of the ſureſt means of being taught is to teach.

XXXIII.

To exerciſe the memory of my pupils I have a table of memoranda containing ſhort notes of ſtriking events, from which my pupils are to relate the whole hiſtory, as " *Ægeus*; *ſail of the ſhip*;" from which the pupil relates the return of Theſeus and the death of *Ægeus* through forgetting to change the ſails. This method will alſo teach the pupils to expreſs themſelves with propriety, provided the preceptor be careful to point out every *material* fault in their language.

XXXVI.

In addition to the regular habit of uſeful reading, the cuſtom of committing to the memory ſelect and ample

ample portions of poetic compofitions, not for the purpofe of oftentatioufly quoting them in mixed company but for the fake of private improvement, deferves, in confequence of its beneficial tendency, to be mentioned with a very high degree of praife. The mind is thus ftored with a lafting treafure of fentiments and ideas, combined by writers of genius and imagination, clothed in appropriate, nervous, and glowing language, and impreffed by the powers of cadency and harmony. When old age difabling the fufferer from the frequent ufe of books obliges the mind to turn inward upon itfelf, the memory, long retentive even in decay of the acquifitions which it had attained and valued in its early youth, ftill fuggefts the lines which have again and again diffufed rapture through the bofom of health, and are yet capable of overfpreading the hours of decrepitude with confolation *.

XLI.

If we were afked whether we fhould prefer a recollective or a retentive memory, we fhould fay for the purpofes of oftentation perhaps the one, for utility the other. A perfon who could repeat by memory a whole volume might obtain our admiration for his extraordinary retention of memory; but the perfon who in daily occurrences or interefting affairs recol-

* Independently of the advantages here mentioned this practice of learning paffages by heart fhould be recommended to children and young perfons in order to improve their ftyle and increafe their ftock of words. I believe thofe perfons generally fpeak and write beft, who have been accuftomed from their childhood to commit to memory felect paffages both in poetry and profe. *Ed.*

lects

lects at the proper time what is useful to us, obtains from our gratitude something more than vain admiration. To speak accurately, we must remark that retentive and recollective memories are but relative terms; the recollective memory must be retentive of of all it recollects: the retentive memory cannot show itself till the moment it becomes recollective.

The mistaken notion that the memory must be exercised only in books has often been fatal to the pupils of literary people. We should exercise the memory of children in their daily business or amusement. Tell a boy who has lost his top to remember at such a particular time to put you in mind of it, and if he does, give him another; or you may say, "Put me in mind, when candles come, to give your friend what he asked for." A good memory for business depends upon local well-arranged associations.

If timid children who cannot easily learn by heart are discouraged in their first attempts, they will distrust their own memories in future. The fear of not remembering will occupy, agitate, and weaken their minds; they should therefore be animated by hope. If they fail, at all events let them not be reproached; the mortification they naturally feel is sufficient; nor should they be left to dwell on their own disappointment; they should have a fresh and an easier trial given them, that they may recover their own self-complacency as expeditiously as possible.

Instead of cultivating in children a mere technical memory which can repeat by rote, a sensible tutor will frequently say to his pupils, "Try if you can explain to me what I have just been explaining to you;" and

and he will ſuffer them to explain in a different manner from himſelf, provided they remember what is eſſential to the explanation.

Children may alſo be exerciſed in the powers of invention. Scarcely any family can be ſo unfortunately ſituated, that they may not employ the ingenuity of their children without violent exertion or any grand apparatus. Let us only make uſe of the circumſtances which happen every hour.

When any thing is to be done, let them be aſked to invent the beſt way of doing it. When they ſee that their invention becomes immediately uſeful, they will take pleaſure in exerting themſelves.

XLIV.

To ſtrengthen the memory and accuſtom children to attend to what they hear or read, I would occaſionally deſire them to relate in as few words as poſſible the principal circumſtances of any ſtory they have been reading, or the moſt important parts of any converſation they have been attending to. Theſe *vivâ voce* extracts, as I call them, are a very excellent invention; and this kind of exerciſe, if well conducted, will unfold the intellectual faculties of a child in a quick and ſurpriſing manner without fatigue, and not only give him a habit of thinking accurately, but enable him to make written extracts in a very perfect manner, as ſoon as he can write tolerably well.

[library stamp]

CHAPTER VII.

Amusements and Toys.

IV.

Recreation is as neceſſary as labour or food; but as recreation depends more on fancy than reaſon, it ſhould be permitted children to divert themſelves after their own faſhion, provided they do it innocently and without prejudice to their health. Care ſhould be taken that what is of advantage to them they ſhould always do with delight, and therefore before they are wearied with one, they ſhould be timely diverted to ſome other uſeful employment, ſo that in a well-regulated education they would not often wiſh to be let looſe to mere childiſh play.

Playthings I think children ſhould have, and of different ſorts, but ſtill to be in the cuſtody of their tutors or ſomebody elſe, whereof the child ſhould have in his power but one at once, and ſhould not be ſuffered to have another but when he reſtored that. This teaches them betimes to be careful in not ſpoiling or loſing the things they have. But though children ſhould have playgames, yet they ſhould have none bought for them. The variety ſome children have teaches them pride, vanity, and covetouſneſs, before they can ſpeak. Children ſhould be ſet to make their games themſelves, and till they can do that, a piece of paper, a ſtring, or a bunch of keys will ſerve

to

to direct them as much as the more curious toys from the toy-ſhop. Indeed when they begin to ſet themſelves to work about any of their own inventions, they ſhould be taught and aſſiſted; and if you help them when they are at a ſtand, it will more endear you to them, than any chargeable toys you buy for them. Playthings, which are above their ſkill to make, as tops, gigs, &c. ſhould indeed be procured for them, but then they ſhould be given them as bare as poſſible, and the finiſhing them ſhould be left to their own exertions, whereby they will be taught moderation in their deſires, application, induſtry, thought, contrivance and good huſbandry, qualities which will be uſeful to them as men, and therefore cannot be learned too ſoon. All the plays of children ſhould be directed towards good uſeful habits, or elſe they will introduce ill ones, as whatever they do, leaves an impreſſion on their tender age.

VI.

Numerous reaſons render it neceſſary to grant reſt and recreation to children: as firſt the care of their health, which ſhould be preferred to that of knowledge: and to this nothing is more prejudicial than too long and too conſtant application; for theſe inſenſibly wear and weaken the organs, which in that age are very tender and incapable of great exertions. And this gives me an opportunity of adviſing and entreating parents not to uſe their children too much to ſtudy in their early years, but to deny themſelves the pleaſure of ſeeing them make a figure too ſoon. For beſides that ſuch early fruits ſeldom come to maturity,

nothing

nothing is more pernicious to the health of children than these untimely efforts, though their bad effects be not immediately perceived.

If they are prejudicial to the body they are no less dangerous to the mind, which exhausts itself and grows dull by a continual application, and like the earth stands in need of alternate intervals of labour and rest to preserve its force and vigour.

XI.

Instead of corals and rattles, give infants the head of a poppy in which they may hear the seeds shake, the branch of a tree with the leaves and fruit on it, or a stick of liquorice which they may suck.

Blind people have a quicker and more accurate touch than those who see, because not being guided by their eyes, they are obliged to make those observations by the touch, which others make with their eyes. Why not then accustom children to do the same, to walk like them in the dark, find out bodies within their reach, judge of the objects around them, and in a word do by night or without a light, what the blind do by day without eyes.

Let them have various games in the dark. This advice is more important than it appears; for the dark naturally intimidates man, and even some animals. In order that these games may be more beneficial, I cannot too much recommend gaiety. Nothing is so dismal as darkness; do not shut up your child in a dungeon. Endeavour to make him laugh when he goes into the dark, let him laugh while he is there, let the idea of the amusements he has quitted and those

to which he is returning preserve his imagination from the fears which might otherwise assail him. Do not amuse him in this manner by yourself, but of an evening assemble several good-humoured children; do not however send them at first into the dark separately; let several go together, and do not run the risk of sending any one of them alone, till you are very certain he will not be too much frightened. I cannot imagine any thing pleasanter or more useful than such games, provided they be well contrived. I would form a kind of labyrinth in a great hall with tables, great chairs, stools, and screens, and in the center of its inextricable turnings and windings I would place eight or ten decoy boxes, and among them another box nearly resembling them, full of sugar-plumbs; I would accurately describe the place where they might find the good box, and give them marks to know it by, which should be sufficient to point it out to people less heedless and inattentive than children. Having made the little folks draw lots, I would send them one after the other, till the good box were found, taking care to render the access to it more or less intricate according to their abilities. Figure to yourself a little Hercules running in, very proud of the expedition, with the box in his hand. Having placed it on the table and opened it with great ceremony, think but of the shouts and peals of laughter of the happy troop, when, instead of the sugar-plumbs, they find a may-bug, a snail, a piece of coal, an acorn, or a turnip, laid with great care on a bed of cotton. Another time I would hang up against a wall recently white-washed, some toy, which must be brought away without touching the

wall.

wall. If he who goes to fetch it transgresses the conditions ever so little, he will scarcely enter the room before the edge of his hat, the toes of his shoes, the skirt of his coat, or his sleeves, will betray his awkwardness. What great advantages would not a man thus brought up have over others!

His feet accustomed to tread firmly, his hand accustomed easily to judge of every thing it touches, would guide him safely in the obscurest places.

I have sometimes asked why the same games of skill are not proposed to children as are used by men, such as tennis, mall, billiards, the bow and arrow, foot-ball, and musical instruments. I do not mean they should play with maces at a billiard table three feet high; nor do I expect they should play at tennis in our tennis-courts and with our racquets, but that they should play in a hall of which the windows are guarded, that they should only make use of soft balls, that their first racquets should be made of wood, then of parchment, and at last of cat-gut in proportion to their proficiency. You prefer shuttlecock because less fatiguing and less dangerous: you are wrong for two reasons. We cannot expect to become strong and vigorous without trouble, and how shall we be able to defend ourselves if we are never attacked? People are always careless at those games, where they may be awkward without danger. A shuttlecock falls without hurting. Nothing renders the arm more strong and active than the necessity of defending the head; nothing renders the sight so quick as having to guard the eyes from injury. To shoot from one end of the hall to the other, to judge of the bound of

of the ball, while yet in the air, to send it back again with a strong and sure hand, such exercises as these are more useful in contributing to form the man, than they can be merely to amuse him when actually grown up.

Rousseau likewise recommends that plays should be invented to teach children to measure distances by their eyes, and judge of the comparative sizes of different objects. Thus several persons might be set to guess the size of a room, garden, or field, after which actual measurements might be made, which would both entertain the children and furnish them with a very useful species of knowledge.

XII.

It will depend on the ingenuity of the teacher to devise proper amusements for instilling knowledge into the minds of children. How obsolete and contemptible soever the *orbis pictus* of Comenius may appear, yet his method is very ingenious. I therefore think it would be doing a great service to children, to publish a new orbis pictus, though rather in copper-plate than wood, and handsomely illuminated, with the Latin names on the picture and the interpretation opposite. These should be described in as distinct and entertaining a manner as possible, adapted to the capacities of children.

XVII.

Playthings will be readily admitted because every body sees they divert the child; but present amusement is not the sole object I would have in view: wherefore I should

I ſhould chooſe ſuch as have ſome movements belonging to them, will take to pieces, and bear being banged about without breaking: for they will ſerve beſt to exerciſe his little limbs and ſagacity, which you may aſſiſt by gradually ſhowing him how to manage them, in proportion as he is capable of imitating you. Nor need you always reſort to the ſhops for materials; a little hammer, a coffee-mill, or the bell-trigger will do to ſhow him how they are uſed, or your pen-knife ſheath for him to pull open and ſhut again. You may afterwards give him little plays, feats of dexterity, tricks upon cards, bits of paper to be diſpoſed in different figures, prints, ſtories, riddles, and ſuch like, for whetting his ingenuity: nor will it be uſeleſs ſometimes to criticiſe his expreſſions, and try to puzzle him, provided the attack be no greater than he can defend himſelf againſt, or that you help him out if he be gravelled, for then he will not be diſheartened by it but learn to ſpeak warily, correctly, expreſſively, and pertinently, and to think of what he ſays.

XX.

It is eaſy to render children's playthings uſeful to them. Thus I have invented for them an hiſtorical magic lantern. I have four or five hundred glaſſes made to repreſent ſubjects taken from hiſtory, and we take the diverſion of the magic lantern four times a week. It is my buſineſs to explain the pictures in Engliſh. Inſtead of teaching my children the favourite amuſement of building houſes with cards, I have invented a play for them, which gives them an idea of architecture: I have cauſed two ſmall houſes

and two palaces to be made in pasteboard, which take to pieces. Every ornament belonging to architecture is to be found in them, the pieces are all numbered, and the names are written on the back. My son has besides these a number of fortified castles, with which Adelaide also sometimes amuses herself, as well as with a little ship, of which M. d'Almane explains to us all the parts at least once a week.

When we walk out, the children divert themselves with running and skipping about, and in another year we shall accustom them, as Rousseau advises, to measure distances with their eyes. They will also be taught something of agriculture, in which Matthew the gardener will be their chief master. He has already begun his lessons, generally follows us in our walks, and we every day learn something new. Adelaide and Theodore have each a little garden which Matthew teaches them to cultivate. We also accustom them to those plays which Rousseau recommends to preserve them from the fear of being in the dark, to which most children are subject. Adelaide's doll is not useless to me. She repeats to her the lessons she has received from me, and if she scolds unjustly, I interfere in the conversation, and convince her she is wrong. If Theodore breaks any of his toys, we give him the proper materials, M. d'Almane's footman (with whose ingenuity you are acquainted) teaches him to mend them, and by these means he becomes industrious and patient. The word study is never mentioned, though scarcely a moment passes but they gain some useful knowledge, and certainly never were children so perfectly happy.

It

[stamp]

XXII.

It is much to be regretted that active and manly diversions are now so little practised. Diversions make people take more exercise than they otherwise would do, and are of the greatest service to such as are under the necessity of labouring for their bread. As active diversions lose ground, those of a sedentary kind seem to prevail. Sedentary diversions are of no other use but to consume time. Instead of relieving the mind, they often require more thought than either study or business. Every thing that induces people to sit still, unless it be some necessary employment, ought to be avoided.

The diversions which afford the best exercise are, hunting, shooting, playing at cricket, hand-ball, golf, &c. These exercise the limbs, promote perspiration, and the other secretions. They likewise strengthen the lungs, and give firmness and agility to the whole body.

XXX.

Those persons who have early lost every relish for simplicity in their amusements, still believe, that if there is such a thing as happiness in this state of existence, it must consist in being prodigiously delighted; and though they should find little children very agreeably engaged with some common object which has presented itself to their attention, they will put a sudden period to their happiness, by telling them that if they are very good and learn their book, they shall have a very fine baby, a fine coach and horses, or some other

toy equally adapted to inflame their imagination, and by the help of comparison to make them quite disgusted with what before had filled their minds with satisfaction. Thus by a foolish profusion of our favours we destroy in the course of time all that simplicity of taste, which if preserved and cultivated would afford a constant supply of pleasing occupations; and thus our children insensibly lose all that temperance, in which consists the health both of body and soul.

Whilst we are indulging those we love, we undoubtedly partake of the pleasure we bestow; and it is on a principle of self-gratification, and on a mistaken notion that we are increasing the affection of children towards us, that we practise on their imagination by loading them with superfluous toys, and by setting forth in the most lively colours those objects that are best adapted to inflame their curiosity, and produce an eager emotion in their minds. Hence the return of birth-days, and the visits of those who think it necessary to show liberality to their little friends, are expected with a solicitude which leaves no room for present satisfaction; hence promised scenes of amusement are offered, and the young mind, which should be kept in a state of perfect tranquillity, experiences by anticipation those lively agitations, which banish sleep from the eye, and which are the painful attendants on the most turbulent of our passions. Thus the spirits, from being frequently discomposed, acquire habits of being easily thrown into tumult, and vain are the attempts of the adult to rectify those disorders, which are sown in the bosom of the child.

XLI.

As long as children have ſenſe and courage to deſtroy frail and uſeleſs toys, no great harm is done; but in general they are taught to ſet a value on them totally independent of all ideas of utility or of any regard to their own feelings. Either they are conjured to take particular care of them becauſe they coſt a great deal of money, or elſe they are taught to admire them as miniatures of ſome fine thing on which fine people pride themſelves; and if no other bad conſequences were to enſue, this ſingle circumſtance of their being guided in their choice by the opinion of others is dangerous. Inſtead of attending to their own ſenſations and learning from their own experience they acquire the habit of eſtimating their pleaſures by the taſte and judgment of thoſe who happen to be near them. Shall we wonder if the ſame principle afterwards governs them in the choice of the "toys of age."

XLIV.

Madame de Genlis recommends that children of ten or twelve years of age ſhould be taught houſekeeping, cookery, accounts, waſhing and ironing, and weighing out medicines, in their play-hours, with ſmall doll's furniture and utenſils. She thinks this would ſave much time and prevent their mixing with ſervants, as theſe plays ſhould always be carried on in the preſence of the mother or governeſs, and under her direction. The idea may be a good one, particularly in the article of accounts, as children might

thus

thus learn to reckon the value of different articles and give change with ſmall counters made on purpoſe; but how far this plan would anſwer or be practicable for cookery, confectionary, clear-ſtarching, &c. I leave parents to judge for themſelves.

XLV.

If the object of amuſements be to recreate the mind or the body or both after labour, thoſe amuſements will be uſeleſs either in themſelves or in their application, which inſtead of anſwering this object tend to exhauſt the body or mind as much or more than the labour already undergone. Do we act in conſonance with reaſon then, if, after ſerious ſtudies or other ſedentary employments which by degrees cramp the viſcera, we recur to novels, cards, and other ſimilar amuſements invented by Folly, which exhauſt and debilitate anew the tired nerves and relaxed muſcles; if we ſeek recreation in plays, balls, and concerts; if, with the digeſtive faculty enfeebled, we ſit down to the long meal of the feſtive board? I may leave the reader to purſue theſe queſtions, as I have neither time nor inclination to enumerate our uſual games and paſtimes, and ſhow that they are for the moſt part injurious in themſelves or in their application. If we take but a ſlight glance at them, it cannot fail to ſtrike us, how few are in uſe, that tend to promote a judicious exerciſe of the body. What an *effeminate* feature is it in the character of a nation, to be continually lolling on cuſhions in drawing-rooms or carriages, and *to play almoſt wholly with the mind!* Is it not more ſuitable to its deſtination, that we ſhould

appoint

appoint to this office its instrument the body, and thus render the latter capable of serving it in its higher duties and occupations.

The complaints respecting want of amusement for youth are general; but for this we ourselves are to blame, since we commonly attend only to one branch of their activity, that of the mind; I might almost say, the memory and imagination alone: the other equally important branch, that of the body, we leave to chance; and when this introduces no occupation, we find the circle of youthful employments too contracted. In truth, if gymnastics served only to withdraw youth from cards, pernicious books, and the like, if they rendered it the *prevailing fashion* among youth to seek their chief pastime and the principal delight of their leisure hours in corporal exercises, they would certainly do much.

XLVII.

Sedentary games are perhaps better calculated for the amusement of day-labourers and rustics, who fatigue themselves by hard work through the day; but for children, whose principal employment is playing, they are improper, and should scarcely be allowed to those who are about the age of puberty. In my opinion, therefore, inactive amusements should be resorted to only in certain cases as an occasional substitute for others, and continued but for a short time. Hence the contemptible puppet-shows and other clumsy figures, which serve only to corrupt the imagination and destroy in the young susceptible mind every sense of symmetry and beauty, are peculiarly hurtful

at

at an age, when the talent of diſtinguiſhing between incongruity and propriety is not yet formed; ſo that the ideas are in a manner diſtorted, and the future judgment of the child prejudiced by a wrong bias. There cannot be conceived a plan more abſurd, than to entertain young people with ſuch nugatory exhibitions as require a motionleſs attention. Exerciſe is the very ſoul of all play; becauſe the activity of the different powers is attended with immediate conſequences to the mental and bodily proſperity of the individual. For this obvious reaſon the games which require muſcular exertion are not only conducive to health, but alſo improve the ſenſes and unfold the underſtanding. To put things together and ſeparate them, to erect and deſtroy houſes built with cards or other ſmall materials, to dreſs a doll, or arrange and conſtruct little vehicles in their own way, all theſe are diverſions which ought to be ſtudiouſly encouraged by procuring the articles requiſite for ſuch purpoſes. Theſe however ſhould be ſimple and of little intrinſic value, as that is ſoon enhanced in the poſſeſſion of the young artiſts. On this account alſo a drum, a whip, a hobby-horſe, a little chaiſe, a wheelbarrow, which they can manage without extraneous aſſiſtance, are preferable to a wooden doll or the figures repreſenting horſes and carriages, which afford them amuſement merely by their appearance.

Nor ſhould girls be excluded from active exerciſe. It is a material errour in phyſical education to make that ill-founded diſtinction between the ſexes, which condemns young females, almoſt from their cradle, to a ſedentary life, by giving them ſcarcely any other

playthings

playthings but dolls and tinsel-work or trinkets, while the sprightly boy amuses himself with his noisy drum and other active diversions. Such premature modesty is dearly purchased at the expense of health and of a cheerful mind. What an infatuation, to train up sickly women, debilitated mothers, and consequently a miserable offspring!

All amusements are most beneficial to health in the open air, and, were it possible to keep a child continually in the fields and gardens, there would be no occasion for playthings; benign nature would afford them a sufficient variety of objects for their amusement; they would find an inexhaustible source of materials for constructing toys, which, being works of their own invention, could not fail to be more useful than the most expensive artificial contrivances.

Society increases the charms of juvenile amusements. It is indeed very desirable and rational to allow numbers of children to assemble, but it would be necessary to watch their conduct, though without rigour or anxiety on the side of the tutor, as they are then in the most happy state. It has therefore been proposed to establish in every town or city public pleasure-grounds appropriated to the use of young people, and likewise to appoint inspectors to keep them under certain restrictions. Such regulations would in various instances be productive of good effects; they would prevent many ill-bred boys from running about the streets, where they are under no controul, and learn from each other most improper practices.

On the whole it is equally necessary for children to be allowed their regular play-hours, as to be

compelled to attend school: indeed the former would be attended with greater advantages for the improvement of their physical and intellectual faculties, than the latter mechanical habit at an age when they are not yet susceptible of scholastic instruction. I doubt, however, whether this suggestion will ever be realized, when each city shall be provided with public pleasure-grounds exclusively appropriated to children, though I conceive such a measure infinitely more important than theatres, ball-rooms, and common pasture-grounds.

XLVIII.

Nothing can be more truly absurd than the purchasing expensive toys for children, since they are generally the source of much vexation, quarrelling, and discontent, without affording any real pleasure to their possessors. But though all useless playthings which neither call forth ingenuity nor promote exercise should be banished from every well-regulated nursery, yet children require some amusements, when too old to play with a string, a bunch of keys, or a stick. A baby-house and dolls may be a good resource for girls confined in large cities, provided they make the doll's cloths and the principal furniture of the baby-house, and whipping-tops, skip-ropes, marbles, trap-balls, hoops, battle-doors and shuttlecocks, nine-pins, flying a kite, and gardening, are excellent amusements for children of both sexes.

The elder children of a family may make toys for the younger, such as baskets, carts, &c. or form villages and sheepfolds, (which would be equally amusing

[library stamp]

ing with those sold in the toyshops,) by pasting prints of animals, trees, and houses on card, and then cutting them out and splitting the card, to make them stand. In this manner a complete Noah's ark might be made, provided some attention be paid to the comparative dimensions of the different animals, as recommended by the authors of *Practical Education* *.

Puzzles, riddles, dissected-maps, geographical pastimes, fox and goose, solitaire, patience, spelling with letters, or even billiards on a small scale, the rocks of Scilly, draughts, and backgammon, will serve to enliven a family of children on a winter's evening when fatigued with running about or dancing, and perhaps some such innocent relaxation after their more serious pursuits may be very desirable for all young persons; cheerfulness and serenity of mind before going to rest being particularly recommended by physicians as the best means to procure refreshing sleep.

Besides playing at keeping shop, as recommended by Madame de Genlis, I would set those children who learn geography to play at being foreign merchants. I would procure a list of the imports and exports of all the countries with which we trade, and the children should make believe to bring goods from other countries and take back our exports in return. This would teach them the nature of commerce, and accustom them to consider from what countries the different commodities we use are brought. The girls might also dress dolls according to the fashions described in their geographical lessons, and prints of the

* See Chap. XX. No. 41.

costumes

costumes of various nations might be procured for this purpose.

I understand the first thing taught boys by a drill-serjeant is to march in a straight line. As this is perhaps the most useful part of the military exercise, and as it requires considerable practice, one of the amusements of children of both sexes may be to walk or wheel a loaded barrow on a strait line drawn on a gravel walk or the floor of a long room. When they are tolerably perfect, a circular piece of pasteboard six inches deep may be fastened round their necks like a queen Elizabeth's ruff so as to hide the line, and it may be a trial of skill to walk exactly on the line without seeing it. Walking in a straight line blindfold as well as blindman's-buff are also of use to accustom children to walk firmly in the dark: these might precede the games in the dark recommended by Rousseau. See No. XI.

Madame de Genlis would have young people learn to dance on the tight rope, that they may not be giddy if obliged to climb high places or walk on the edge of a precipice. Were they to practise walking on a narrow plank fixed on trustles, which might be raised higher as they grow older or more expert, it might be equally useful and less dangerous.

Perhaps it may be said, that instead of these idle amusements children should rather be employed in instructive or useful pursuits, such as philosophical games and chemical experiments *; or making baby-

* For my opinion on this subject see Chapter XX. No. 48.

linen

linen for the poor, &c. To this I reply that ſuch is the conſtitution of human nature, that we muſt not expect children to attain perfection all at once. Let us firſt cultivate in them habits of application, induſtry, and ingenuity, by means of thoſe amuſements in which they take delight, and we may afterwards teach them to exerciſe theſe uſeful qualities for the improvement of their minds or the benefit of their fellow-creatures.

Among the amuſements of children dancing ſtands preeminent, if purſued as an agreeable exerciſe, without any reference to the factitious pleaſures of dreſs and parade.

I ſee no material objection to children and young people learning to play at cards, provided they be not ſuffered to play for money or any other ſtake. It gives them a quickneſs at reckoning, accuſtoms them to exerciſe their memory and fix their attention, and perhaps by learning to play at cards merely as an amuſement when young, without being ſtimulated by the hope of gain, they are much leſs likely to become gameſters, than if the ideas of play and profit had always been inſeparably united in their minds. Beſides, from a principle of benevolence young people ſhould learn the moſt common games, in order to contribute to the entertainment of thoſe friends, who from ill-health, weakneſs of ſight, age, or other infirmities, are incapable of employing themſelves in any other manner; and if their minds be well cultivated, there is perhaps little danger of their devoting much time to this idle and unprofitable amuſement. It is a miſtaken notion that it is neceſſary to fix ſome ſtake in order to

keep up the attention, ſince thoſe who have never been accuſtomed to play for money are as much intereſted in games of ſkill, from the deſire of playing well, as others from the love of gain.

CHAPTER VIII.

Veracity, Integrity, Honeſty, Juſtice.

V.

TAKE care that all you ſay may have a tendency to teach your children to love truth and deſpiſe diſſimulation. You ſhould therefore never make uſe of any ſpecies of deceit, to pacify them or perſuade them to do what you would wiſh, for this will teach them a ſort of low cunning which may never be entirely eradicated.

Timidity and falſe ſhame are often the ſource of diſſimulation. The beſt ſecurity againſt ſo great an evil is never to put your children under the painful neceſſity of being artful, and to accuſtom them frankly to declare their wiſhes on all ſubjects. Let them have full liberty to ſay they are weary when they are ſo, and do not oblige them to appear to like thoſe perſons or books that are diſagreeable to them. Make them aſhamed of themſelves, if you happen to ſurpriſe them in any kind of diſſimulation, and deprive them of whatever they endeavour to obtain by artifice; telling them

them they should have had it, had they asked for it plainly and frankly. Do not imitate those who applaud their children for their cunning, esteeming it a mark of sagacity and wit. But instead of being diverted with their artful contrivances, reprove them severely, and take care that their stratagems never succeed, so that they may be disgusted with them, by experiencing their bad effects.

X.

In order to teach children the knowledge and love of justice, they should be accustomed, even before they can speak, to part with whatever is not their own, and this readily and without clamour; the effect of which will be, that when they are a little more advanced and can distinguish their own things from another's, they will not eagerly desire the property of a brother, a sister, or a play-fellow. The next step is, that parents avoid with the utmost caution every the least deceit, especially about money, and every thing which discovers to their children a fondness for it.

Children should be taught never to meddle with money or with any thing else that belongs to another, nor even to desire it. They should never put their hands into another's pocket, much less unlock a beaureau, never evade the payment of a single farthing, nor obtain unjustly even a top, a marble, or whatever can be called the property of another. Farther, as they advance, parents should inform their children that there is a constant intercourse between man and man, which intercourse is called society, and that justice

alone is the band that connects it; conſequently, that he is the moſt valuable member of ſociety, who deſpiſing ſelfiſh and ſiniſter views, who ſhunning the tricks, frauds, and villainies of others, reſolves to make juſtice his rule of action.

Sloth is one cauſe of injuſtice. Providence has created us to labour; the head, the hands, the feet, all are given to anſwer in ſome degree the ſame end. Thoſe who have talents are bound to cultivate them as far as they have opportunity, that they may counſel, inſtruct, and aſſiſt others: thoſe who have fortune cannot without injuſtice neglect the care, the improvement, and the diſtribution of it: thoſe who have no fortune, but enjoy health and limbs, are robbers of ſociety if they refuſe to work, and indeed among the various objects of ſloth, thoſe who exerciſe neither head, nor hands, nor feet, but lounge and fawn and beg for ſubſiſtence, no matter whether in rags or finery, are of all others the moſt mean, at the ſame time that they are groſsly unjuſt. The virtues oppoſite to theſe are, induſtry, application, and economy; which parents muſt raiſe in their children betimes, and cheriſh with zeal and pains.

XI.

As I would only recommend practical leſſons for children, and as I would rather ſee them good than learned, I would never require them to *ſpeak the truth*, leſt this ſhould teach them prevarication; neither would I extort any promiſe from them, which they might probably be tempted to break. If during my abſence ſome miſchief had been done, and I were ignorant

ignorant who had done it, I should take care not to accuse my pupil by saying "was it you?" for what should I gain by such a question, which might probably teach him to deny it? Nothing can be more imprudent than these questions, particularly if the child be guilty; for if he thinks you know he did it, he will perceive the snare you have laid for him, which cannot fail to set him against you. If he believes you do not know it, he will say to himself "why should I discover my fault?" and thus the first temptation to tell a lie would arise from your imprudent question.

Unless a child perceives you are disposed to contradict or restrain him, he will not mistrust you; and will never tell you a lie. As he will not be afraid of appearing what he really is, you may study his character at your leisure, and may so contrive every thing around him, as to give him what lessons you please, without his suspecting that he is receiving any instruction.

Do not inflict punishments on children as punishments, but let them always appear to be the natural consequences of their faults. Thus do not declaim against lying, do not punish him expressly for having told a lie, but let him experience all the bad consequences of falsehood, such as not being believed even when he speaks the truth, being falsely accused of what he has not done, though he deny it, &c.

XX.

One of the first principles we should engrave on the minds of our children is contempt for those, who have not courage to execute a resolution seriously

 formed.

formed. Teach them that it is not only neceſſary to be ſtrict and accurate obſervers of their word with others, but that it is almoſt equally ſhameful to fail in engagements they have made with themſelves. Weakneſs cauſes a thouſand times more inconveniences than obſtinacy. We may eſteem the obſtinate man, but it is impoſſible not to deſpiſe the weak. If you do not give your pupil ſtrength of mind to conquer himſelf, every thing elſe you teach him will be uſeleſs; and the firſt ſix months he is abſent from you will perhaps obliterate for ever all the advantages you expect to reap from eighteen years labour and attention. But you will aſk, Can this empire over ourſelves be acquired? Certainly it can, and more eaſily than any other virtue; for it requires nothing more than habit.

Accuſtom your pupil never to promiſe any thing lightly, but punctually to keep the ſlighteſt engagements; encourage him to this by ſmall rewards, which by degrees you may increaſe as you ſee him improve in his reſolution. But if he ſhould fail to keep his word, you muſt expreſs equal ſurpriſe and indignation, and tell him that were he not a child he would be diſhonoured by ſuch an action; make him feel how contemptible he muſt appear, and conſtantly add puniſhment to theſe humiliations, which at each return of his fault ſhould be increaſed: and as an example of what you expect from him, your ſlighteſt promiſes ſhould be inviolable and ſacred *.

* Parents ſhould never make promiſes to their children, unleſs abſolutely certain that it will be in their power to adhere to them. Indeed promiſes between man and man ſhould be as much as poſſible avoided. *Ed.*

Laſtly,

Lastly, when he has gained power over himself, praise him only moderately; for nothing is more dangerous, than to extol too much an action which it is our duty to perform.

Theodore like many other children is naturally greedy, for which I have often reproved him. At dinner I gave him some sweetmeats of which he is particularly fond, when instead of eating them he wrapt them in a paper and put them in his pocket. At night he came to me with inexpressible pride and produced them, telling me they were yet untouched. At the same time I took out a pretty little box into which I put twelve perfumed lozenges and gave it him, requesting him to promise me not to eat more than three a day, which he has performed with the strictest fidelity. This example alone will give you an idea of the methods that may be taken to set children on their guard, and enable them to triumph over their inclinations. The success of these expedients, if often repeated, is infallible.

When a girl is arrived at the age of fifteen or sixteen, what lies is she not told, with the laudable intention of inspiring her with horror for vice? People fancy they do wonders by telling her, that a woman who is not virtuous is not respected and is banished from society. Yet at the same time in the most polite circles they meet with women of little virtue to whom great attention is paid. Hence they immediately conclude their mothers and governesses are all liars, and that there can be no harm in their having an intrigue. This is all that is gained by not adhering to truth; but Virtue is so amiable, that it is unnecessary to employ

artifice to procure her esteem. Let us leave falsehood and dissimulation to Vice who has need of a cloak to conceal her deformity, but if we wish to succeed in our instructions, let us always adhere to truth.

XXIX.

Children make considerable progress in falsehood before they learn the use of words. An ignorant or careless nurse, not distinguishing the different tones of pain and hunger, will teach a child to deceive in those sensations in the first month. Under some tuition the progress of artifice previous to the use of language is a subject of curious and important attention. Parents who are only occasional visitors of their offspring are astonished the first use of speech is to deceive; they ascribe it to an unfortunate perversion in the nature of their children, or to any but the true reason, *their criminal negligence*; and conceiving an opinion so disadvantageous or disagreeable it is not wonderful they apply punishments.

XXX.

As I have a great opinion of the power of early impressions, I cannot agree with Rousseau in the notion, that it is right to keep children in ignorance on the subject of truth and falsehood. I should on the contrary be very particular in explaining to them the nature of this moral difference. I should endeavour to make them feel forcibly the obligation of observing the strict rules of veracity by such reflections, as were best adapted to convince them of the value of this virtue and the degradation of character which

which muſt attend every departure from it. As the innocence of young minds can only be preſerved by putting every temptation out of their way, I ſhould be careful not to act the ſatanical part, and to be at once the ſeducer and the puniſher. Inſtead of awakening the ſtrong feelings of terror in my pupil's mind, and acting the part of an inquiſitor with an implement of diſcipline in my hand to puniſh my little culprit for confeſſions I had cruelly extorted from him, I ſhould carefully avoid putting queſtions on any paſt action which it was known that I regarded as cenſurable: for whenever faults were committed which deſerved to be reprehended or puniſhed, I ſhould take care to be informed of them by thoſe who had no intereſt to conceal the truth. Nor ſhould I vainly expect that fortitude from an infant, which is ſeldom to be found in adults.

By a conduct thus cautious habits of falſehood would be avoided, and the mind preſerved from that illiberality of ſentiment, which muſt ever attend the ſubjection to a tyranny ſo cruel and unjuſt as the neceſſity of becoming one's own accuſer.

There is a kind of deceit, which the natural guile of children ſtrongly inclines them to commit. This is the promiſing, for a preſent advantage, what they never intend to perform; but this kind of deceit ought never to go unpuniſhed. The performance of the engagement, however difficult, ought to be inſiſted on. Means ſhould be taken to excite in them the painful ſenſe of ſhame; and whenever the engagement was of a kind which could not be reaſonably fulfilled, they ſhould be obliged to part with ſomething

thing on which they set a value, in order to make up, as it might be pretended, for the non-performance of the promise.

Children who are very fond of telling stories become adepts in the arts of invention and exaggeration; in which species of falsehood they are too often encouraged and even applauded. Thus the principle of veracity daily grows weaker and weaker, habits of falsehood are acquired, and the story-teller, who first lies only to amuse, at length repeats the transgression whenever it may serve his turn. Let not a blind parental partiality, then, or the pleasure of seeing our pupils admired for their wit and invention, lead us to neglect our duty on this subject. Let us carefully watch every intentional deviation from a strict veracity, and check the rising vanity by a severe reprehension.

When young persons repeat any thing that has been said in the course of conversation, which may probably be attended with any disagreeable consequence to the speaker or to any other person, they ought to be reproved as having transgressed the laws of friendly intercourse and the great rule of acting to others as we would be acted by. They should be told, that the indiscretions of the giddy and the unwise ought to find impunity in the bosom of superior wisdom. When a young person has attained such a command over himself as to render taciturnity easy to him, it will not be difficult to induce habits of caution in important points, especially if they are from time to time trusted by their parents and tutors with transactions which carry the appearance of secrets, if they

are

are treated with proper contempt in any breach of confidence, and if they are not suffered to enter into any of those foolish intercourses between young persons of different families, which go under the name of friendship, but which is commonly no other than a mask for intrigue and the source of corruption to the parties thus united.

XXXVI.

There is no conduct in the education of youth more pernicious in its consequences than the practice of deception. It teaches our children the practice of similar arts, and as they have been over-reached by their superiors, to endeavour to over-reach them in return.

What can be more unjust than the conduct of those parents, who, while they pride themselves in the ingenuity with which they deceive their children, express the utmost severity and displeasure when their children attempt reprisals and are detected in schemes of similar adroitness. Nothing tends more effectually to poison morality in its sources in the minds of youth than the practice of holding one language and laying down one set of precepts for the observation of youth and another for the adult. You will fall into this errour, if for instance you require your children to go to church and neglect going yourself; if you teach them to say their prayers as a badge of their tender years; if they find there are certain books which they may not read and certain conversations they may not hear.

There

XXXIX.

There is nothing has ſo little ſhare in education as direct precept. To be convinced of this, we need only reflect, that there is no one point we labour more to eſtabliſh with children than that of their ſpeaking truth, and there is not any in which we ſucceed worſe. And why? Becauſe children readily ſee we have an intereſt in it. Their ſpeaking truth is uſed by us as an engine of government. "Tell me, my dear child, when you have broken any thing, and I will not be angry with you." "Thank you for nothing," ſays the child; "if I prevent you from finding it out, I am *ſure* you will not be angry;" and nine times out of ten he *can* prevent it. He knows that, in the common intercourſes of life, *you* tell a thouſand falſehoods. But theſe are neceſſary lies on important occaſions.

Your child is the beſt judge how much occaſion he has to tell a lie; he may have as great occaſion for it, as you have to conceal a bad piece of news from a ſick friend, or to hide your vexation from an unwelcome viſitor. That authority which extends its claims over every action, and even every thought, which inſiſts upon an anſwer to every interrogation, however indiſcreet or oppreſſive to the feelings, will, in young or old, produce falſehood; or, if in ſome few inſtances the deeply-imbibed fear of future and unknown puniſhment ſhould reſtrain from direct falſehood, it will produce a habit of diſſimulation, which is ſtill worſe. The child, the ſlave, or the ſubject, who on proper occaſions may not ſay, "*I do not chooſe to tell,*" will certainly, by the circumſtances in which

which you place him, be driven to have recourſe to deceit, even ſhould he not be countenanced by your example *.

XLI.

Honeſty is the beſt policy, muſt be the maxim in education as well as in all the other affairs of life. We muſt not only be exact in ſpeaking truth to our pupils, but to every body elſe; to acquaintance, to ſervants, to friends, to enemies.

It is not here meant to enter into any overſtrained proteſt againſt the common phraſes and forms of politeneſs; the current coin may not be pure, but when once its alloy has been aſcertained, there is no fraud,

* Theſe obſervations are equally applicable to ſervants, who ſhould in many reſpects be treated in the ſame manner as children. Let me therefore earneſtly exhort all maſters and miſtreſſes who regard the morals of their domeſtics to avoid aſking them unneceſſary queſtions, particularly when reproving them for a fault; ſince it will never lead to the diſcovery of the truth, and may induce the ſervants to prevaricate and deceive in order to excuſe themſelves. How often have I ſeen them tempted to invent falſehoods by the inquiſitorial manner in which they have been aſked "Where have you been?"—"Why did you ſtay ſo long?" "Did not you hear the bell?"—"Why have you done ſo or ſo?" with a variety of other queſtions equally nugatory, unleſs it be to give their maſters an opportunity of ſcolding them for telling lies! By conſtantly adhering to the *didactic form* or the *reproof direct* in our communications with ſervants our commands would be more ſtrictly attended to, and we might hope in time to break them of that habit of falſehood and deceit, to which from the nature of their ſituation they are unhappily too much addicted. Perhaps the vulgar adage "*Aſk me no queſtions and I'll tell you no lies*" might with great propriety be inſcribed over every kitchen door in the kingdom. *Ed.*

though

though there may be some folly in continuing to trade upon equal terms with our neighbours with money of high nominal, and scarcely any real value. All compliments are harmless which are not meant to deceive; the common custom of the country and of the society in which we live sufficiently regulates the style of complimentary language; and there are few so ignorant of the world as seriously to misunderstand this, or to mistake civility for friendship.

The Chesterfieldian system of endeavouring to please by dissimulation is obviously distinguishable by any common capacity from the usual forms of civility. There is no hope of educating young people to a love of integrity in any family where this practice is adopted. If children observe, that their parents deceive common acquaintance by pretending to like the company and to esteem the characters of those whom they really think disagreeable and contemptible, how can they learn to respect truth? how can children believe the praises of their parents, if they detect them in continual flattery towards indifferent people?

We should not precipitately suspect children of falsehood; it is some time before they perfectly understand what we mean by truth. Small deviations should not be marked with too much rigour; but whenever a child relates *exactly* any thing which he has seen, heard, or felt, we should listen with pleasure and attention, and we should not show the least doubt of his veracity. Rousseau is perfectly right on advising that children should never be questioned on any circumstances in which it can be to their interest to deceive. We should at least treat children with the

same degree of wise lenity, which the English law extends to all who have arrived at years of discretion. No criminal is bound to accuse himself. If any mischief has been committed, we should never, when we are uncertain by whom it has been done, either directly accuse, or betray injurious suspicions. If mischief is done we cannot repair it; but because a glass is broken, we need not spoil a child's disposition. If a child voluntarily confesses that he has had some accident, may no love of goods or chattels come in competition with the love of truth! An angry word may intimidate the child, who has summoned all his little courage to make this confession. There is no great danger of teaching children to do mischief by this indulgence to their accidental misfortunes. When they break or waste any thing from pure carelessness, let them, when they even speak the truth about it, suffer the natural consequences of their carelessness; but let them distinctly feel the difference between the slight inconvenience to which they expose themselves by speaking the truth and the great disgrace to which falsehood would subject them.

If you wish to question children about their thoughts or feelings, you must do it without the appearance of anxiety or suspicion. If they see you very anxious for their answers, they hesitate and look eagerly in your face to discover by your countenance what sort of answer you expect. All who are governed by any species of fear, are disposed to equivocation.

We would particularly recommend it to preceptors not to force the detestable characters which are sometimes

times held up to admiration in ancient and modern hiſtory upon the common ſenſe, or, if they pleaſe, the moral feelings of their pupils. The bad actions of *great* characters ſhould not be palliated by eloquence and fraud, and villany ſhould never be explained away by the hero's or warrior's code, which confounds all ideas of right or wrong. Tutors ſhould never undertake to vindicate the cauſe of falſehood and treachery.

If a child has acquired a habit of falſehood, we ſhould avoid entering into any explanations with him, but we ſhould abſolutely diſregard what he ſays, and with looks of cool contempt turn away without liſtening to his fallacies. A total change of occupations, new objects, eſpecially ſuch as excite and employ the ſenſes, will be found highly advantageous. We do not recommend bodily correction or laſting *penitences* meant to excite ſhame, becauſe theſe depreſs and enfeeble the mind, and a propenſity to falſehood ultimately ariſes from weakneſs and timidity. Strengthen the body and mind by all poſſible means. A boy who tells a falſehood to avoid ſome trifling pain or to procure ſome trifling gratification would perhaps dare to ſpeak the truth, if he were certain that he could bear the pain, or do without the gratification. Without talking of truth and falſehood, we ſhould begin by exerciſing them in the art of bearing and forbearing.

CHAPTER IX.

Fortitude, Senſibility, Benevolence, Alms-giving, Gratitude, Emulation.

IV.

TRUE fortitude I take to be the quiet poſſeſſion of a man's ſelf and an undiſturbed doing his duty, whatever evil beſets or danger lies in his way; I do not mean unmoved, without any fear at all. When danger ſhows itſelf, apprehenſion cannot without ſtupidity be wanting, but this apprehenſion ſhould not diſturb the calm uſe of our reaſon, nor hinder the execution of what that dictates. The firſt ſtep to get this noble and manly ſteadineſs is, 1ſt. Carefully to keep children from frights of all kinds when they are young. 2d. By gentle degrees to accuſtom children to thoſe things that they are too much afraid of. But here great caution is to be uſed, that you do not make too much haſte, nor attempt this cure too early, for fear leſt you increaſe the miſchief inſtead of remedying it. 3d. To make them bear bodily pain with fortitude and without bemoaning themſelves and crying; ſo that they ſhould learn that bodily pain is not the greateſt evil that can befall them.

The accuſations of children one againſt another, which uſually are but the clamours of anger and revenge deſiring aid, ſhould not be favourably received or hearkened to. It weakens and effeminates their

minds to ſuffer them to complain, and if they endure ſometimes croſſing or pain from others without being permitted to think it ſtrange or intolerable, it will do them no harm to teach them ſufferance and harden them early. But though you give no countenance to the complaints of the querulous, yet take care to curb the inſolence and ill-will of the injurious. Whoever begins the conteſt ſhould be ſure to be checked in it.

X.

Parents muſt utterly avoid all diſtinctions of favourites among their children, for where partiality is ſhown, it is more than probable it may greatly injure or even undo a whole family. The darling is liable to be ruined through indulgence; the reſt through neglect and ignorance. Children by this unequal treatment conceive a hatred to one another and often to the parents themſelves, which perhaps laſts as long as their lives. But beſides that this injurious treatment debaſes their minds, it is productive of many dreadful evils; from hence proceed not only inveterate malice, but confuſion, law-ſuits, and poverty; and hence too proceed raſh, precipitate, and diſgraceful marriages; with many other calamities, which it would require a volume to enumerate.

At the ſame time that parents are induſtrious to make their children obedient to themſelves, they muſt teach them to conſider every one as an individual of ſociety, and give them a deep ſenſe of the neceſſity of good behaviour to all, whatever be their circumſtances or condition.

It

It does not coſt much to give children a proper and becoming behaviour to their betters and equals; but to perſuade them to maintain a conſiderable degree of reſpect to inferiors or thoſe in diſadvantageous circumſtances is an arduous taſk; ſtill it may and ought to be done.

Nothing ſo humanizes the ſoul, nothing ſo ſtrongly proves the man, as ſympathizing with and relieving the diſtreſſes of our fellow-creatures. It is then the duty of parents never to let their children act with the leaſt degree of rudeneſs to the loweſt of mankind; never to let them divert themſelves with their dirt or misfortunes; but on the contrary they ſhould ſometimes furniſh them with money or other things that the relief may paſs through their hands: and at the ſame time imprint this truth on their minds, that he who is thus reduced to aſk is often far more deſerving than he who beſtows.

Another indiſpenſable duty of parents to their children is, that they teach them never to dare to ſport with the natural defects of others. But the defects of the body are not alone the ſubject of our ridicule, we ſport too with thoſe of the mind. Providence for wiſe reaſons does not give to all alike; are we therefore to hold another in contempt for not knowing ſo much as ourſelves? Are we to laugh at a man for not knowing what he had no opportunity to learn? no ſurely. A neglect to improve and the abuſe of natural talents are the only things that deſerve the ſcourge; and even here it often happens that he who exerciſes the rod deſerves it more than he who feels it?

XI.

When a child hurts himſelf, he is leſs affected by the blow than the fright; but I will at leaſt ſpare him the latter, for he will certainly judge of his misfortune according to the impreſſion he perceives it makes in me: if he ſees me run with anxiety and alarm to pacify him, and pity him, he will ſuppoſe himſelf half-killed; but if he ſees me calm and compoſed, he will become ſo too, and will ſuppoſe the wound cured when he ceaſes to feel it. It is at this age we receive the firſt leſſons of courage, and by bearing ſlight pains without fear we gradually learn to ſupport great ones.

Alms-giving is the act of a man who knows the value of what he gives and is acquainted with the wants of his fellow-creatures. Children, who know nothing of all this, cannot have any merit in giving alms, for they are without either charity or benevolence. Children are generally made to give away mere pieces of metal, of whoſe value they are ignorant, and which to them are of no uſe. A child would ſooner give a hundred ſhillings than one cake. But deſire this liberal diſtributor to give away the things he is fond of, ſuch as his toys, his ſugar-plumbs or his ſupper, and you will ſoon ſee whether you have taught him to be truly generous. Inſtead therefore of exacting acts of charity from children I would ſooner perform them myſelf in their preſence, and deprive them even of the power of imitating me, telling them it is an honour which does not belong to their age.

The

The firſt ſentiment of which a young man carefully brought up becomes ſuſceptible is not love but friendſhip. The firſt effort of his infant imagination teaches him that he has fellow-creatures, and the ſpecies intereſts him before the ſex.

The great advantage of prolonging the innocency of your pupil is, by making uſe of his growing ſenſibility to implant in his heart the firſt ſeeds of humanity. Teach your pupil to love all men, even thoſe who are a diſgrace to humanity; contrive that he ſhould not conſider himſelf as belonging to any particular claſs, that he ſhould fit himſelf for all. Speak to him of human nature with tenderneſs, with pity; but never with contempt. Man, do not diſhonour man! By theſe and ſimilar means you will impreſs the heart of your young pupil, you will excite in him the firſt ſentiments of humanity, which will afterwards unfold, and become uſeful to all his fellow-creatures. Above all, mix as little perſonal intereſt or ſelfiſhneſs with theſe leſſons as poſſible; let there be no vanity; no emulation; no ambition; none of thoſe ſentiments which oblige us to compare ourſelves with others; for theſe compariſons are never made without ſome degree of hatred againſt thoſe who diſpute the preference with us, were it only in our own eſtimation. Let your pupil have no rivals, no competitors, not even in running matches, after he is of an age to reaſon on the ſubject. I would a hundred times ſooner have him learn nothing, if he cannot learn without jealouſy or vanity. I would each year remark the progreſs he had made, and compare it with what he would do the following year; I would ſay to him, "You have

"grown ſo much, you can now leap over ſuch a ditch; "you can lift ſuch a weight, you can throw a ſtone "ſo far, you can ſing ſuch a paſſage without taking "breath; let us ſee what you will do next year." I would excite his induſtry without making him jealous of any one. Thus he would ſurpaſs what he had done before, and ſo he ought; I do not ſee that any inconvenience could ariſe from his being his own rival.

Do not condemn young people for being deficient in ſenſibility. Thoſe who are brought up as they ought to be, have no idea of moral pain, becauſe they have never been made to feel it, and they can only compaſſionate ſufferings with which they are acquainted. Their apparent inſenſibility ariſes only from ignorance, and will be changed into tenderneſs when they feel that there are a thouſand ſorrows and afflictions in human life which they have never known. Children are too ſoon taught to counterfeit ſenſibility; they learn the language of ſentiment at ſo early an age, that by being always talked to in the ſame tone they turn your leſſons againſt yourſelf, and do not leave you any means of diſtinguiſhing when they are endeavouring to deceive, and when they really feel what they ſay. Look at my pupil; he has not yet felt or pretended to feel. Before he knew what it was to love, he never ſaid to any one "I love you dearly." He has never been taught what countenance he ſhould put on when he entered the ſick chamber of his father, his mother, or his tutor; he has never been inſtructed in the art of affecting a concern he does not feel; he has never pretended to cry at the death of any one, for he does not know what death is.

The

The exercise of the social virtues humanizes the heart; it is by the practice of benevolence that we become good; I know of no method so certain. Employ your pupil then in all the good actions he is fit for; let him interest himself for the poor, let him assist them not only with his purse, but with his exertions, with his advice; let him serve them; let him be their protector; let him exert himself for them, and give up his time for their benefit; let him become their advocate; he cannot pass his life in a more useful manner. How many oppressed people, whose complaints would never have been attended to, will obtain redress, when he demands it for them with all the intrepidity of conscious virtue! "But shall we "turn our pupil," you will say, "into a knight "errant, a redresser of wrongs, a Paladine? Shall he "go and interfere in public affairs? Shall he pre-"tend to be a philosopher, a sage, a defender of the "laws? Shall he address himself to the nobility, the "magistrates, the princes of the blood, and the king "himself? Shall he act as a counsellor among the "judges, and as an attorney in the courts of justice?" This is nothing to the purpose; contemptuous and ridiculous language will never alter the nature of things. Whatever he knows to be useful and right he will do, but he will go no further; and he knows that nothing is proper for him that is not adapted to his age: he knows that his first and most important duties regard himself; that young men ought to be diffident and distrustful of themselves, circumspect in their conduct, respectful to their seniors, backward and discreet in speaking on subjects of importance, modest in matters

of indifference, but bold in doing right and courageous in ſpeaking truth.

Gratitude is natural to man; and if you do not deſtroy it yourſelf, you may be aſſured that when your pupil begins to ſee the value of your care and attention, he will be ſenſible of the obligation, and you will acquire an influence and authority over his heart which nothing can deſtroy. But do not check the aſcendency you may have acquired by pretending to be of great conſequence to him. To boaſt of your ſervices is to render them inſupportable; to forget them and ſet no value on them is the way to make him remember them. Till it is time to treat him as a man, never talk to him of what he owes you, but of what he owes to himſelf. To make him tractable give him his full liberty, keep out of his way that he may ſeek your company, and inſpire him with gratitude by only talking to him of his own intereſt.

XII.

If children are apt to cry when they fall down and hurt themſelves, you ſhould never encourage them in it by bewailing their misfortune, which only increaſes the evil and ſoftens their tempers; it is better to accuſtom them to every hardſhip, and when they fall down, ſeem to think nothing of it, but with a cold indifferent air * tell them that they muſt be more careful for the future; or if their crying returns too

* If we do not appear to pity children when really in pain, how can we expect them to feel for the ſufferings of others? See No. XX. of this chapter. *Ed.*

often,

often, laugh at them; but never ſtrike them; for the ſmart of the fall is puniſhment enough for their want of care, it being abſurd to ſtill their crying by increaſing the ſmart which cauſed it. To check their crying you ſhould accuſtom them to bear pain, at leaſt when grown up and able to run about; not however with harſh language but in a ſportive friendly manner, when they are full of mirth and play *.

XIV.

I think it an admirable method to teach young people to appropriate ſuch a portion of their income as they judge proper to beſtow in charity, to be ſacredly kept for that purpoſe and no longer conſidered as their own: By which means they will avoid the temptation of giving leſs than they ought, through ſelfiſhneſs, or more than they ought through good nature or weakneſs. If their circumſtances allow of it, they might ſet apart another fund for liberality or

* Though children ſubmit to neceſſity and bear patiently the blows they receive by chance, they are ſoon offended if they imagine any one hurts them deſignedly, as they are capable at a very early age of diſtinguiſhing between an intentional and an accidental injury. May it not be feared then that a child's affection for his parents will be leſſened, if he for a moment ſuſpects them of intentionally giving him pain? It ſeems highly inconſiſtent for a father to inculcate leſſons of compaſſion toward inſects and animals, and prevent any of his family from hurting a fly or a ſpider, while he himſelf wantonly teazes his children under pretence of teaching them fortitude. Children who are ſuffered to run about and romp with one another will receive blows enough to accuſtom them to pain, without our premeditatedly adding to the number. *Ed.*

friendſhip,

friendſhip, which do not come under the head of charity, as the having ſuch funds ready at hand makes it eaſy and pleaſant to give.

There is nothing in which ſelf-deception is more notorious than in what regards ſentiment and feeling. Let a vain young woman be told that tenderneſs and ſoftneſs is the peculiar charm of her ſex, that even their weakneſs is lovely and their fears becoming, and you will preſently obſerve her grow ſo tender as to be ready to weep for a fly, ſo fearful that ſhe ſtarts at a feather, and ſo weak-hearted that the ſmalleſt accident quite overpowers her. Her fondneſs and affectation become fulſome and ridiculous, her compaſſion grows contemptible weakneſs, and her apprehenſiveneſs the moſt abject cowardice: for, when once ſhe quits the direction of nature, ſhe knows not where to ſtop, and continually expoſes herſelf by the moſt abſurd extremes.

Nothing ſo effectually defeats its own ends as this kind of affectation; for though warm affections and tender feelings are beyond meaſure amiable and charming when perfectly natural and kept under the due controul of reaſon and principle, yet nothing is ſo truly diſguſting as the affectation of them, or even the unbridled indulgence of ſuch as are real.

Remember, my dear, that our feelings were not given us for our ornament, but to ſpur us to right actions. Yet how often have I heard that ſelfiſh weakneſs which flies from the ſight of diſtreſs dignified with the name of tenderneſs!—"My friend is, "I hear, in the deepeſt affliction and miſery; I have "not ſeen her, for indeed I cannot bear ſuch ſcenes;

"they

"they affect me too much!—I ſhall not attempt to "viſit her till I hear ſhe has recovered her ſpirits."— This I have heard ſaid with an air of ſelf-complacence, and the poor ſelfiſh creature has perſuaded herſelf, that ſhe had finer feelings than thoſe generous friends, who were ſitting patiently in the houſe of mourning, watching in ſilence the proper moment to pour in the balm of comfort; who ſuppreſſed their own ſenſations, and only attended to thoſe of the afflicted perſon; and whoſe tears flowed in ſecret, whilſt their eyes and voice were taught to enliven the ſinking heart with the appearance of cheerfulneſs. That ſort of tenderneſs which makes us uſeleſs may indeed be pitied and excuſed, if owing to natural imbecility; but, if it pretends to lovelineſs and excellence, it becomes truly contemptible.

XVII.

When you have pitched upon what things are laudable for your children, and ſettled the degree of excellence among them, great care is requiſite to keep the moral ſenſe attentive to the things themſelves, and from running into a compariſon of perſons; that there may be a ſtrong deſire of *excellence*, but none of *excelling*. You may with good profit ſet examples of laudable qualities before a young perſon's eyes in order to give him a livelier idea of them, but you may inſpire him with an ardour of acquiring the like benefit and pleaſure of poſſeſſing them, without thought of rivalſhip or ſuperiority over the perſon who has them.

This I take to be very important, and at the ſame time a very difficult point to hit, the two deſires being

ſo generally confounded together in men's minds; and the one ſo very apt to degenerate into the other. The examples of the world, the neceſſity of rivalſhip frequently occurring in caſes where there are many competitors for a prize which only one can obtain, contribute to fix the idea of excellence in that of ſurpaſſing others, ſo that it is become a nice diſtinction, which few can readily enter into, to ſeparate them. One can ſcarcely find expreſſions of applauſe or exhortation, that do not convey ſomething of compariſon and rivalſhip to the imagination; and it is generally inſiſted on, that you cannot raiſe a ſenſe of honour unleſs by firſt raiſing a ſpirit of emulation and eminence in ſome quality or other. This perhaps may be true as the world goes, though I apprehend it poſſible in theory to manage otherwiſe; but if you find it impracticable to gain your point without this expedient, ſtill it will be adviſable to employ it ſparingly, not a jot further than abſolutely neceſſary; endeavouring to turn the ſenſe of honour upon things laudable in themſelves, that is, upon ſuch as may appear ſo without reference to any body elſe poſſeſſing them in a higher or lower degree.

Since then there is ſuch perpetual danger from all quarters of having the moral ſenſe warped to a falſe direction, and we ourſelves are ſo apt to miſlead it inſenſibly when we think of nothing leſs, there will need all our vigilance, contrivance, and induſtry, to keep it ſteady in a right courſe, as being a matter of the utmoſt conſequence. For how much ſoever the deſire of *excellence* and that of *excelling* be blended together, ſo as to form one and the ſame idea in moſt people's apprehenſion, they are ſhown manifeſtly different

ferent by the contrary consequences they produce, as a tree is known by its fruits. From the fondness for excelling naturally grow vanity, pride, ambition, jealousy, envy, contention, calumny, petulance, and selfishness; charity can never bear ingrafting upon this stock, for the man whose passion lies in surpassing has a separate interest from that of all mankind, whom he must look upon with an eye of envy, rivalship, and contempt, and therefore can never heartily love.

On the contrary, a glowing ardour for things excellent is the great incentive and cherisher of all the virtues and all valuable accomplishments; for though virtue be profitable, the profit of it generally lies too remote to be discerned or to touch us sensibly; but it is the self-approbation accompanying it that carries us briskly on in the progress, and renders the exercises of it a present reward. Where there is a true love of excellence, there prudence, discretion, diligence, charity, equity, will be readily entertained, as things supremely excellent; whatever is so in any degree will appear proportionably amiable in our eyes wherever found, so that we shall rejoice to behold, and stand ever ready to increase it in others as well as in ourselves. We shall regard the necessary competitions and contentions and contrary attractions of the world around us as so many trials and temptations sent to exercise this principal virtue, using all our skill and diligence to manage among them so as that it may gather strength by opposition. Nothing contributes so much to inspire the love of *excelling* as an opinion of *excelling*, which grows up almost unavoidably in children from the manner of their being treated; they see

ſee their parents anxious for their welfare, the family contriving to divert them, the viſitors obliging, and the ſervants obſequious; all the cares and all the thoughts they can take notice of are wholly centered upon themſelves; from hence, if good care be not taken, they will ſlide inſenſibly into a notion of their being the ſole object worthy of regard, which being rivetted in them by continual humouring, when they come out into the world they will ſtill conceit themſelves precious creatures, become partial, overbearing, and unſympathizing, expect all the world ſhould bend to their humours, and regard every minute failure therein as an inſupportable injury.

In order to obviate this miſchief, which will ſprout up naturally unleſs timely checked, it will be expedient in the firſt place, where there are ſeveral children, to preſerve an exact impartiality in your dealings between them, making them ſenſible of one another's rights, and ready to allow one another's claims; then let them ſee that you have other cares upon your hands wherein they have no concern, that other people have their ſeveral intereſts, with an equal right to purſue them, and enure them gradually to entertain a ſentiment of juſtice towards ſtrangers and perſons they do not like. Eſpecially beware of ſervants inſtilling the prodigious importance of maſter and miſs beyond all others of their inches, which they will be apt to do through mere indiſcretion or ignorance: you may ſoon diſcover this by the prattle of the children, who love to repeat what they hear, and then your helping hand will be wanted to apply the proper remedy.

I have

XX.

I have endeavoured as much as poſſible to familiarize my children to thoſe things that excite terror and diſguſt. In their infancy we accuſtomed them to look at and even to touch ſpiders, frogs, and mice. It was enough to ſet them the example, and they ſoon wiſhed to have them and bring them up. I have ſeen Adelaide weep at the death of her favourite frog and ſhow as much grief as if ſhe had loſt the moſt beautiful canary-bird. When it has thundered and lightened, every body near them has cried out, "what a charming ſight! look at the clouds and the flaſhes of lightning!" and the children have been delighted to ſit at the windows to watch the progreſs of the ſtorm.

Locke and Rouſſeau have both ſaid, that you ſhould never pity children when they fall down and hurt themſelves. In my opinion, if you do not ſooth them when really hurt, you run a great riſk of hardening their hearts. I think therefore when they ſuffer any misfortune or accident, they ought to be pitied, provided they do not complain; but if they ſcream and cry violently I would appear to diſregard them, and let them ſee that your contempt ſtifles your compaſſion. As in every thing elſe, ſo in this; you muſt yourſelf ſet the example. If you cannot ſuffer pain or illneſs without perpetually complaining, all you may ſay about fortitude and courage will make but little impreſſion. Mrs. d'Almane gave her children a few days ago a leſſon on this ſubject more uſeful than all the ſermons in the world. After dinner we were in the ſaloon, and Mrs. d'Almane was ſeated on a

ſofa,

ſofa, with Adelaide in her lap; when Theodore, willing to receive ſome of his mother's careſſes, went ſoftly behind her, and haſtily ſeized one of her arms, which he drew towards him. At that moment a ſtream of blood ran from her arm and covered Adelaide's face and frock; as ſoon as ſhe ſaw it ſhe ſcreamed dreadfully, and fainted away on her mother's boſom. Poor Theodore, drowned in tears, threw himſelf on his knees. We all ran to Mrs. d'Almane, who cried out, "Adelaide, Adelaide, it is ſhe that wants aſſiſtance;" and refuſed to give me her arm, wildly repeating the name of Adelaide. The truth was, ſhe had been bled that morning without telling any one, and Theodore by ſtretching out her arm had looſened the bandage. With difficulty we perſuaded her to let us bind up her arm, while her eyes were fixed on Adelaide who was ſtill ſenſeleſs. To poor Theodore who was ſobbing at her feet ſhe paid no attention. At length Adelaide revived, opened her eyes, and called to her mother, who flew to her, took her in her arms, and embraced her a thouſand times, ſhedding a flood of tears. We ſurrounded them and liſtened to their converſation with equal pleaſure and emotion, when ſuddenly obſerving that Theodore was not with us, I turned my head, and ſaw him ſtanding by himſelf in the place his mother had juſt quitted; no longer in tears or on his knees, but fixed immoveably, his eyes dry, and with a countenance in which embarraſſment, ſorrow, and vexation were ſtrongly painted. His heart, till then ſo calm and innocent, received at that moment the firſt fatal impreſſion of envy and jealouſy. He was no longer the ſame; injuſtice, perhaps diſſimulation

lation and hatred, had entered his mind, and had they not been quickly baniſhed, might have taken the deepeſt root. I loſt not a moment in making Mrs. d'Almane acquainted with my apprehenſions; on which ſhe immediately begged all the company to leave her. Approaching Theodore, without ſeeming to obſerve his trouble and confuſion, ſhe embraced him tenderly, and made him ſit down by her, then taking both her children's hands and addreſſing herſelf to me, " Is it not true, ſaid ſhe, that I am a happy mother and much beloved? My poor Theodore! what has he not ſuffered?—But reſume your gaiety my love, added ſhe kiſſing him, your mother and ſiſter are now perfectly recovered." At theſe words Theodore, ſtill ſorrowful though ſoftened, leaned on his mother's ſhoulder, looked at his ſiſter with tears in his eyes, and immediately kiſſed her, but at the ſame time deeply ſighed. " And you, my dear girl, continued Mrs. d'Almane, I hope, when you are older, (a year hence perhaps,) you will be able like your brother to unite courage with ſenſibility." Here Theodore raiſed his head, as if endeavouring to find out whether ſhe was in earneſt. He then embraced her, and again burſt into tears. " It is true, ſaid I, that women have long been reproached for their aptneſs to faint, and not without reaſon, as it is a proof of weakneſs." "But, papa, it is becauſe I love my mamma," ſaid Adelaide with much mortification. " I love your mamma, interrupted I, as much as you can, and ſo does Theodore, yet we neither of us fainted." On hearing theſe words Theodore threw himſelf on his ſiſter's neck crying, " Oh papa how you diſtreſs her!" At

that moment Mrs. d'Almane looked at me, and gave me her hand, which I bathed with the ſweeteſt tears I ever ſhed in my life. When we had comforted Adelaide, who had been really afflicted, the children aſked their mother, why ſhe had been bled? "Because, ſaid ſhe, I have for this fortnight had a moſt intolerable headach." "This fortnight, mamma, and never mentioned it?" "Where would have been the uſe of repeating every moment How bad my head is! I ſhould but have ſhown great weakneſs and fatigued every body about me, while complaining could have done me no good." "But, mamma, you did not even look as if you were in pain, and you taught me my leſſons as uſual." "You will never my love find me neglect an employment ſo dear to me for ſo trifling a cauſe."

You ſee, my friend, what excellent leſſons of courage were contained in theſe few words; and this is the kind of inſtruction which is really uſeful. After this converſation Mrs. d'Almane entreated Mr. d'Aimery not to commend Adelaide for that ſenſibility which made her faint; for in fact this kind of praiſe may occaſion affectation and hyprocriſy from the wiſh of hearing it repeated. You ſhould never praiſe your children for lively and quick ſenſibility, but for habitual and conſtant proofs of duty and ſweetneſs of temper.

Never avail yourſelf of the dangerous ſtimulus *Emulation* but with the utmoſt precaution. Take great care not to make your children envious of each other; for if ever they are infected with that dangerous ſentiment, their hearts will be irremediably corrupted.

To

To preſerve them from this, take care that you are always juſt. At that innocent age we prefer the happineſs of being beloved to the vain pleaſure of being applauded. For this reaſon a child who might enjoy ſeeing her ſiſter commended for ſome accompliſhment, could not ſupport the idea of her ſiſter's being more beloved than herſelf. Convince your children that your heart is a ſtranger to partiality and that you believe them equally affectionate; be equally juſt in your praiſe or blame, and your decrees will never produce animoſities.

Adelaide has during the laſt four months received two guineas a month as pocket money, out of which ſhe is obliged to purchaſe all her ribbands, pins, gloves, ſhoes, and writing-paper. The firſt month the whole ſum was waſted on ſuperfluities in three days, and ſhe was forced to wear ragged ſhoes and dirty gloves. Hence ſhe learnt the neceſſity of order and economy, and now keeps her accounts accurately, and proportions her expenſes to her income. However ſhe was yeſterday tempted to lay out the whole that remained of her month's allowance, in purchaſing a ſmall box which ſhe did not want, and which coſt twelve ſhillings. The next day ſhe received a petition from a poor woman in the utmoſt diſtreſs, with ſeven children almoſt dying of hunger. Adelaide burſt into tears at the recollection that ſhe had no money left, while Miſs Bridget, her governeſs, gave the poor woman a guinea, and Adelaide moſt ſincerely envied her the pleaſure ſhe felt in relieving this wretched family. As ſoon as I awoke, my daughter and Miſs Bridget attended me, and the former related the ſtory with

tears in her eyes. I did not allow myſelf to utter a ſingle reflection, as her own heart anticipated all that ſuch an incident could ſuggeſt. A uſeleſs remonſtrance is diſguſting and tireſome, and frequently choaks the ſource of the moſt repentant tears. I therefore contented myſelf with pitying Adelaide. "My poor little dear, what muſt you have ſuffered! what a cruel morning!" "Alas, replied ſhe, I ſhall never again feel this ſad mortification; I am cured for life of thoſe whims which can alone produce them and deprive me of the happineſs Miſs Bridget has this morning enjoyed." "Hear me, Adelaide, ſaid I: Do not carry any thing to an extreme." In forming a reſolution, take Reaſon for your guide, and ſhe will not exact the abſolute ſacrifice of your inclinations; ſhe only requires you not to indulge them all. That excellent virtue Moderation is uſeful and even neceſſary in every thing. We abuſe our privileges when we enjoy them in their full extent. If you walk as much as you can, you will be overcome with fatigue; ſo, if you employ in ſuperfluities all the overplus Fortune has allotted you, you want moderation, and loſe that ſatisfaction and happineſs you cannot enjoy without it. Therefore, for the ſake of humanity, and to enhance your pleaſures, you ought not to ſpend all in baubles; you ſhould reſerve half for charitable purpoſes." "But how am I to know the exact ſum that will remain?" "Nothing is more eaſy. You receive two guineas the firſt day of the month: buy nothing but what is abſolutely neceſſary; and unleſs ſuch an occaſion as that you have juſt met with ſhould offer, keep the reſt till the laſt day of the month: then that ſum will be

your overplus, which you may divide into two equal parts, the one for the poor and the other for your amuſements and whims." "But, mamma, you give all your overplus to the poor; I cannot recollect any one whim of yours?" "Some years hence you will have fewer objects of caprice, and at my age you will ceaſe to have any. You have already thrown aſide the toys of infancy, you now amuſe yourſelf with thoſe adapted to youth; a time will come, when you will care no more for china, monkeys, or little tables, than you now care for dolls. We grow tired of fine houſes, beautiful gardens, jewels, magnificence, a throne; every thing in ſhort diſguſts us but the pleaſure of doing good."

I cannot help objecting to your giving your children money for their pocket expenſes when only ten years old, as they are then too young to be capable of ſpending it with propriety. Duclos ſays, All that the laws require, all that morality recommends, or Conſcience dictates, is contained in this one maxim, '*Do not that to others which you would not have done to yourſelf:*' the exact obſervation of this proverb leads to probity. *Do to others what you would have done to yourſelf:* this is virtue, the diſtinguiſhing character and nature of which conſiſts in controuling our own deſires in favour of others.

We may inſpire a child with probity, becauſe it is founded on juſtice, which is implanted in all hearts. However narrow the underſtanding, the principles of juſtice may always be underſtood. But you muſt not expect to make a child virtuous, for he is not capable

of attaining perfection, nor even of coming near it. If you would have a child of ten years old, learned, witty, underſtand Greek, talk on the beauties of Homer, feel the charms and graces of La Fontaine and the ſublimity of Corneille, that child will always be a fool and a pedant. In the ſame manner, if you expect him to be a ſaint or a hero, all the good actions you oblige him to perform will ſeem painful to him; he will forget the end and object to be obtained, and only remembering the ſacrifice he has made. Thus virtue will appear too ſevere, and too great a reſtraint for him ever to love it. Another inconvenience ariſing from this pernicious method is the danger of giving children falſe ideas and of their confounding their poſitive moral duties with perfection, probity, and virtue, by which they can never acquire ſolid, fixed principles. They will reproach themſelves with crimes, when in fact their actions are innocent; they will become ſuperſtitious and overbearing, torment themſelves with idle ſcruples, or perhaps, running into the other extreme, neglect practices they had till then conſidered indiſpenſably neceſſary, and fall into the wildeſt extravagance.

Content yourſelf therefore with making your children ſtrictly honeſt; form and eſtabliſh their principles in this manner; but require no more than what religion and the laws preſcribe as their duty.

It is neceſſary, however, that children ſhould have ſome idea of virtue, and be early accuſtomed to admire it. Show them a noble and ſacred image of it; let them ſee a model of it in your actions and gene-

ral

MAHARAJA BEOPO.

ral conduct; convince them that it lives in the heart, and will render them happy, and then you may rest assured they one day will love it. The desire of obtaining such a character as you bear, and the praises bestowed on you, will insensibly lead them to imitate you. Compassion will soon be awakened in their hearts, and they will feel some of the pleasures attached to benevolence. A child who possesses as much sensibility as Adelaide may even experience these sentiments long before she is ten years old. Adelaide, when only six or seven, found an inexpressible pleasure in giving away any thing to oblige or to relieve the distresses of the unfortunate. Having no money, she would with great pleasure have given one of her frocks to a little girl she saw half naked, and often gave her playthings to her brother. But these actions were neither ordered nor even recommended, so that she would have done them without reluctance. Besides, such gifts as these cannot be called sacrifices: Adelaide had no great merit in giving away an old frock, or a plaything of which she was tired, for she never offered a new one, but this was as much as could be expected in her infancy, for she was obliging, though not benevolent. At ten years old she began to be deeply affected by great examples of generosity; yet I thought if I had given her a certain allowance, she would only have laid it out in trifles; for which reason I never gave her any money till she was thirteen years old. Even now I have never told her she must be charitable, but have only made her witness scenes of poverty and distress, which made her feel that she ought to be so. Thus it is her heart and her reason that have made

her benevolent. She aſks my advice in theſe matters, and I ſtrengthen this new-born virtue by my approbation and eſteem. Wait then with patience for the time when your daughter's heart and mind will be awakened to virtue, and remember that by trying to haſten it you will ſpoil the work of nature inſtead of bringing it to perfection.

Adelaide wiſhes to eſtabliſh a ſmall ſchool for ſix poor girls, and aſked me the other day, if we could not join in a little plan of this kind with ſome of our acquaintance. "Poſſibly, I replied, we may; but we muſt never make propoſals of this kind, except to very particular friends. Let us give as much as we can ourſelves, for this is all that religion and humanity require of us. We are not ordered to beg alms to give away, and for my own part I had much rather diſpoſe of ſome of my goods to ſupport an unfortunate perſon who aſks my charity, than beg money of thirty people whom I ſcarcely know, and who give it with reluctance or with an ill-grace."

What you tell me of Conſtantia's ſenſibility does not ſurpriſe me; but permit me, my dear friend, to repeat, that inſtead of endeavouring to render ſenſibility more lively and acute you ſhould endeavour to ſuppreſs it. When you had a ſlight fever and did not ſee her for two days, ſhe was in deſpair; was conſtantly in tears and would not eat; we were obliged to bring her to you, and then ſhe was ſick with grief; yet you have the cruelty to applaud yourſelf for having inſpired her with ſuch exceſs of tenderneſs. Suppoſing you were to have a tedious illneſs, or were obliged to be ſeparated from her on ſome other account,

what

what would become of her? Can you, to gratify your own vanity, neglect correcting a weakness that may make her life miserable? Is it thus a mother ought to love?

It is on the virtues and happiness of Adelaide that my own happiness through life depends. The maternal should be the most disinterested of all affections, since it cannot expect an equal return. For that reason it ought to be more lively than friendship, more powerful than love. A mother sacrifices her comfort to assist her child, with the certainty of being rewarded but by halves. Brothers, friends, and lovers, may feel a mutual affection; but did ever the best educated daughter love her mother to the degree she was beloved? The disproportion of age, and the idea that the child will probably long outlive the parent, must necessarily make a prodigious difference in their feelings. Let us not require from our children a tenderness equal to that we feel for them. I possess at present the first place in Adelaide's affections; but she will one day have a husband, children, a daughter. How great then would be my folly were I to expect that preference always to continue. I would have her feel that affection for me now which I may reasonably expect from her always; I wish her to part from me with regret but without tears; to see me ill of a slight fever and not fall sick with grief. In short, I would wish that her tenderness being founded in gratitude should be deep and unalterable, but that reason should guide all her thoughts and actions.

By allowing your daughter to love you to excess you will my dear friend soften her heart too much,

and

and will perhaps diſpoſe her blindly to yield to thoſe dangerous paſſions againſt which it is your duty to guard her. You inſtill into her excellent principles; but what will theſe avail, if ſhe does not at the ſame time acquire ſome command over her inclinations? Have we not agreed that a woman of ſtrong feelings can never be happy? Violent paſſions will lead her aſtray or make her miſerable through life. Teach Conſtantia, then, not only to moderate, but to conquer hers. You will reply that ſhe will have no unlawful paſſions. Alas! how can you be ſure of that? Conſtantia is inexpreſſibly dear to me; but if you do not moderate her ſenſibility, her virtues will depend on chance, and ſhe will never enjoy pure and permanent happineſs.

XXI.

Oh, mamma, how is it poſſible to enjoy a tranquil ſleep, when we conſider that there is perhaps within a hundred yards of us a poor creature who is ſick and has only ſtraw to lie on?—Endeavour to preſerve this compaſſionate diſpoſition, my dear, and when you have money of your own, if you are often tempted to buy ſuperfluities, recollect the affecting reflection which you have now made. Say to yourſelf, "With the money I am going to ſpend for this bauble, of which I ſhall be tired in two days, I might ſave the life of a dying infant or a wretched mother!" "Oh, mamma, I will never buy any thing that is not abſolutely neceſſary!" Do not make ſo haſty a promiſe, my dear, becauſe moſt probably you will not adhere

to

to it. To allow yourſelf only the mere neceſſaries of life and give the reſt to the poor is the effect of a ſuperior degree of virtue, which is neither adapted to childhood nor to youth. Content yourſelf at preſent with knowing that ſuch virtue exiſts, and that it enſures to its poſſeſſor the moſt heartfelt pleaſure that can be enjoyed in this life. Accuſtom yourſelf from this time to reflect on the inſignificancy of the toys and trinkets ſo often the objects of your wiſhes. Conſider that they can only procure you a temporary amuſement, while the ſimple recital of a good action tranſports you and calls forth tears of pleaſure. What happineſs then would you feel, were you to do ſuch an action yourſelf! Think ſometimes on the number of unfortunate beings who want bread, while you throw away or loſe what is given you for your ſupper; reflect how many are periſhing with cold for want of clothes, while you cut up your frocks to dreſs your doll. Theſe reflections will open your heart to compaſſion and make you economical. Without economy it is impoſſible to be generous. Begin by accuſtoming yourſelf never to loſe any thing; you may afterwards impoſe on yourſelf every now and then ſome ſmall ſacrifice, by which you will acquire command over your wiſhes. Remember you can only be truly eſtimable by the practice of virtue, which alone can render you perfectly happy: by degrees your heart will expand, your reaſon be ſtrengthened, you will grow truly benevolent, and be the delight and pride of your mother.

XXV.

Lady —— in order to make her daughters expert at different kinds of needle and fancy-works, offered to aſſiſt them in making a number of thread-caſes, port-folioes, pincuſhions, baſkets, &c. which they ſhould give to a worthy poor woman, who might ſell them at the fair for her own benefit. The propoſal was accepted with tranſport, and, animated by ſo good a motive, they exerted their utmoſt abilities, were always diligent, and even in their play-hours this employment was ſubſtituted for their uſual recreations.

XXIX.

Parents, who inſiſt on returns from their children for acts of kindneſs, teach them a ſpecies of morality which may ſoon leave them deſtitute of virtue. Good offices are not to be charged to account either ſecretly or openly. The vine produces its grapes, the horſe runs its race, and the bee makes his honey; ſo ſhould man perform his good offices. The opinion of rewards and puniſhments as effectual motives to virtue ſeems to have baniſhed beneficence. I have found kindneſs in parents to children the occaſion of perpetual diſcord and complaint; and acts of good-nature to each other in my pupils, or the exerciſe of charity to the diſtreſſed, with the hope of being rewarded by gratitude, had a direct tendency to render them vicious.

Gratitude is a ſenſe of obligation combined with eſteem of the benevolence or generoſity with which we have

have been relieved or aſſiſted. This is not an early affection in children; it is ſeldom formed but in the children of good parents; and it is the produce of ſome time and reflection. There is no art ſo delicate as that of conferring obligations, and in this reſpect there is no duty ſo difficult as that of a parent.

That a kind action ſhould cheriſh permanent affection, it is neceſſary, not only that it ſhould be unſolicited, voluntary, and proceed from a benevolent deſire to promote happineſs, but that the ſatisfaction or pleaſure propoſed ſhould be as much to the perſon who confers as to the perſon who receives the benefit. Parents who are ever extorting acknowledgments under the idea of complaiſance, or complaining of fatigues and ſufferings in their attentions to children, are gradually hardening their hearts againſt every impreſſion of beneficence. A good action, particularly in parental ſituations, ſhould appear like the emanation of light from the ſun. It ſhould involve in itſelf its own motive and its own end. This may appear a romantic ſtrain of goodneſs: but it is abſolutely neceſſary to ſoften the awe of power on delicate ſenſibility, and to avoid hurting or alienating thoſe minds we wiſh to preſerve or attach.

Young perſons ſhould be accuſtomed to do every thing with a good intention and in the beſt manner. This will annex ſatisfaction or intereſt to every act, and will be a better ſecurity for improvement than emulation. Emulation is allied to envy: it converts the ſituations of life into liſts of contention, and renders men competitors in virtue as well as wiſdom. Competition with others ſeems to change the nature of virtuous

tuous actions; competition with ourſelves, or the habit of gradual improvement, has no ſuch effect.

If young perſons were directed early to obſerve domeſtic incidents and their various effects on the happineſs, the tempers, or countenances of thoſe around them, they would inſenſibly acquire that ſympathy to expreſſions of joy or ſorrow which is the principle of humanity, compaſſion, and benevolence.

This internal diſpoſition is a better guide to charity and beneficence than the wiſeſt oracles that have ever been uttered, or the beſt advice that has ever been given.

XXX.

An intelligent tutor will undoubtedly perceive the neceſſity of laying aſide the uſual method of rouſing virtue by the principle of pride. He will avoid the making invidious compariſons and diſtinctions, or the beſtowing exceſſive praiſes on ſome particular perſon, in order to point him out to the pupil as an object of emulation, and conſequently an object of envy.

It is by ſuch injudicious methods, that the moſt baneful of all the paſſions is nouriſhed in the young mind, till it increaſes to a luxuriance which taints the whole character. And it is thus, that the affection between brethren, which ought to be particularly cheriſhed by thoſe who have the care of youth, is gradually weakened, and at length too often extinguiſhed.

The reaſon, that education is found ſo deficient in producing benevolence is, that precept without example is of no uſe in the cultivation of this cardinal

virtue.

virtue. It is example only which can fire the mind to an emulation of difinterefted actions, which can call its attention to diftreffes without itfelf, and, by a retrofpect of its capabilities of mifery, can teach it with the celerity of thought to tranfport itfelf into the fituation of the fuffering object.

The parade with which children are commonly ufed to beftow alms has a tendency to cherifh the growth of pride and a fupercilious contempt for wretchednefs. I have feen a beggar, bent down with age, ftanding for fome minutes before a child, with his cap in his hand, and his knee bent, expecting in this humble and uneafy attitude the boon of a halfpenny, which was to be adminiftered by little mafter or mifs, on the opinion that the practice of beftowing alms was favourable to the acquiring habits of liberality.

Rouffeau is right in the opinion, that the virtues of children are of the negative kind; and that in endeavouring to produce the fruits of reafon and experience at too early a feafon we are deprived of the harveft of a riper age. Let it be then the principal care of tutors, to preferve the infant mind free from all the malignant paffions, and the benign affections will grow of themfelves. Let it be their care to make their pupils feel the utility of benevolence, by being themfelves the objects of it. Let no capricious partialities, no ill-founded preference growing from perfonal charms or accomplifhments or from the gifts of genius, fet them the example of a departure from the ftrict principles of equity, and give them reafon to complain both of the injuftice of nature and of man.

But

But it is not through the medium of Self only that children ſhould be taught leſſons of benevolence; they ſhould ſee it diſpenſed to every object around them with ſuch a conſtancy, as ſhould keep them in perfect ignorance that the vices of injuſtice and inhumanity have any exiſtence. They ought not to be ſuffered to ridicule others unreproved *. Should they once take a pleaſure in the pain they give the human mind, benevolence will never be the leading feature in their character. As children are not able to enter into any nice examination on the different claims of wretchedneſs, it might be proper to avoid carrying them much in the way of objects of charity; but whenever accident preſented ſuch, they ſhould never ſee them go away unrelieved. Certainly every tutor not drawn from the dregs of the people would prevent his pupil from partaking of Domitian's favourite amuſement, and would reſcue a miſerable inſect or other animal from the tortures inflicted by a wanton fancy. But would he not ſuffer him to extend evil in other modes? Would he prevent him from robbing birds of their young? Would he ſhut out all habits of cruelty by keeping him from the chaſe and other ſports of the field, or

* "In making people ridiculous we injure them extremely. "A *nickname* as it is called given to children grows up with "them, they are known by it, thoſe who are not acquainted "with them form a light if not a bad opinion of their cha- "racters: in the mean time perhaps they correct the faults or "the follies that gave riſe to it, but that is not known; while "their *nicknames* precede their entrance into every company. It "is the ſame with every other ſpecies of ridicule."

The Blind Child.

from

from the hardened barbarity of putting worms on a hook as baits to catch fiſh? Would he ſet him the example both of a negative and an active goodneſs in a total forbearance of every unneceſſary injury, and in the ſeizing all opportunities to do acts of kindneſs to every feeling being?

XXXVI.

Whatever may be the opinion of different obſervers on the effects of *Emulation* in enlarging the intellectual powers, there can be but one opinion as to the general reſult of its operations on the diſpoſitions of the heart. It ſtimulates and nouriſhes ſome of the darkeſt paſſions of the human mind, and ſubverts thoſe motives and undermines thoſe ſentiments of affection, which it is one main purpoſe of Chriſtianity to inculcate and enforce. To compare our own conduct and attainments with thoſe of others, that we may the more clearly perceive our defects and be incited to imitate a meritorious example, is a practice in many caſes both juſtifiable and uſeful. But to compare that we may imitate, is not the ſame thing as to compare that we may rival; and emulation includes the true ſpirit of rivalſhip. Rivalſhip is the nurſe of pride, of envy, of detraction, of malevolence. In Gal. v. 20. "Emulations" are placed in the dark catalogue of crimes which exclude from the kingdom of heaven. By emulation girls of ſpirit and reſolution are often puſhed on by the ardour of their exertions, which would not otherwiſe have been excited, to exertions which not unfrequently impair the health and impede their progreſs in other purſuits; while thoſe who are

 diſtinguiſhed

diſtinguiſhed by diffidence, and whoſe talents are but ſlender, are depreſſed below their natural level, finding themſelves excelled by all; and, deprived of the favour of their teachers, they grow languid and remiſs in the purſuit of knowledge, and ſink into liſtleſſneſs, inactivity, and deſpondency.

Beware of teaching your children to vie with each other; for it is to teach them envy and malevolence. Dr. Johnſon ſays, "I would rather have the rod to "be the general terror to all, to make them learn, than "tell a child, if you do thus or thus you will be more "eſteemed than your brothers and ſiſters. By excit-"ing emulation and compariſons of ſuperiority you "lay the foundation of laſting miſchief; you make "brothers and ſiſters hate each other."

XXXVII.

If children are not treated with tenderneſs by a mother in their early years, they are perhaps liable to acquire a harſhneſs of character and apparent unfeelingneſs, which afterwards renders them leſs amiable though it may give them greater fortitude, which ſhould therefore rather be inculcated in their maturer years.

Young ladies may employ their leiſure hours in making flowers, purſes, pincuſhions, &c. to give to the poor, for them to ſell for their own benefit.

Dr. Darwin ſays, if we were to change the epithets uſually applied to noxious and diſagreeable inſects and animals, it might form new aſſociations of ideas in the mind of the riſing generation, and deſtroy their fooliſh prejudices. Thus we might call the ſpider

"the

"the ingenious ſpider," and the frog "the harmleſs frog." He alſo adviſes that young people ſhould learn to draw inſects they have an averſion to; and by that means they would be accuſtomed to their figure, and would not mind them. This is alſo recommended in *Practical Education.*

XLI.

It may be neceſſary to remind thoſe concerned in *female* education, that peculiar caution is neceſſary to manage female ſenſibility; to make what is called the heart a ſource of permanent pleaſure, we muſt cultivate the reaſoning powers at the ſame time that we repreſs the enthuſiaſm of *fine feelings.* Women, from their ſituations and duties in ſociety, are called upon rather for the daily exerciſe of quiet domeſtic virtues, than for thoſe ſplendid acts of generoſity, or thoſe exaggerated expreſſions of tenderneſs, which are the characteriſtics of heroines in romances. Women who have been much addicted to common novel-reading, require continual great emotions to keep them in tolerable good humour with themſelves: they muſt have tears in their eyes or they are apprehenſive that their hearts are growing hard. Women who cultivate their reaſoning powers, and who acquire taſtes for ſcience and literature, find ſufficient variety in life, and do not require the *ſtimulus* of diſſipation or of romance. Their ſympathy and ſenſibility are engroſſed by proper objects and connected with habits of uſeful exertion: they uſually feel the affection which others profeſs, and actually enjoy the happineſs which others deſcribe.

Would you encourage benevolence, generoſity, or prudence, let each have its appropriate reward of affection, eſteem, and confidence; but do not by ill-judged bounties attempt to force theſe virtues into premature diſplay. The rewards which are given to benevolence and generoſity in children frequently encourage ſelfiſhneſs, and ſometimes teach them cunning. If we once make them amends for any ſacrifice they have made, we lead them to expect the ſame remuneration upon a future occaſion; and then in fact they act with a direct view to their own intereſt, and govern themſelves by the calculations of prudence, inſtead of following the dictates of benevolence.

Irritability in common language merely denotes an exceſſive or ill-governed degree of ſenſibility. The point of exceſs muſt be marked, ſympathy muſt be regulated by education, and conſequently the methods of directing ſenſibility to uſeful and amiable purpoſes muſt be anxiouſly ſtudied, by all who wiſh either for the happineſs or the virtue of their pupils. Imitation is the involuntary effect of ſympathy in children; hence thoſe who have the moſt ſympathy are the moſt liable to be improved or injured by early example. Examples of the malevolent paſſions ſhould therefore be moſt carefully excluded from the ſight of thoſe who have yet no choice in their ſympathy. Expreſſions of kindneſs and affection in the countenance, the voice, the actions, of all who approach infants, are moſt likely to excite benevolent ſympathies in the mind. But inſtead of laviſhing our ſmiles and our attention upon young children for a ſhort period, juſt at that age when they are amuſing playthings, ſhould we not

do

do more wiſely if we reſerved ſome portion of our kindneſs for a few years longer? Inſtead of accuſtoming our pupils early to ſuch a degree of our attention as cannot be ſupported long on our parts, we ſhould follow our uſual employments without allowing children to ſtop or interrupt us, and gradually ſhow them more ſympathy and attention, as they grow older and more worthy of our eſteem.

With reſpect to the ſympathy which children feel for each other, it muſt be carefully managed or it will counteract inſtead of aſſiſting us in education. Among children of different ages, ſtrength, and talents, there muſt always be tyranny, injuſtice, and that worſt ſpecies of inequality, which ariſes from ſuperior force on the one ſide and abject timidity on the other. Perhaps it is more eaſy to prevent occaſions of diſpute than to remedy the bad conſequences which petty altercations produce. We ſhould therefore avoid placing children in painful competition with one another. We love thoſe from whom we receive pleaſure. To make children fond of each other, we muſt make them the cauſe of pleaſure to each other; we muſt place them in ſituations where no paſſion or appetite croſſes their natural ſympathy.

Children who have the moſt lively ſympathy are, unleſs they be judiciouſly educated, the moſt in danger of feeling early the malevolent paſſions of jealouſy and envy, which are often excited by the careleſs and partial diſtribution of affection and applauſe. Exact juſtice will beſt prevent jealouſy; each individual ſubmits to juſtice, becauſe each in turn feels the benefit of its protection. Some preceptors, from the fear of

exciting envy of thoſe who are inferior, avoid uttering any encomiums upon ſuperior talents and merit. This management ſeldom ſucceeds; the truth cannot be concealed, thoſe who are ſuperior make painful reflections upon the injuſtice done them by the policy of their tutors; thoſe who are ſenſible of their own inferiority are not comforted by the courteſy and humiliating forbearance with which they are treated. It is therefore beſt to ſpeak with plain truth, and to give all their due ſhare of affection and applauſe: at the ſame time we ſhould avoid blaming one child at the moment when we praiſe another; we ſhould never put our pupils in contraſt with one another, nor yet ſhould we deceive them as to their reſpective excellencies and defects.

Gratitude is one of the moſt certain but one of the lateſt rewards which preceptors and parents ſhould expect from their pupils. Thoſe who are too impatient to wait for the gradual developement of the affections, will obtain from their children, inſtead of warm, genuine, enlightened gratitude, nothi g but the expreſſion of cold, conſtrained, ſtupid hypocriſy. Nothing hurts young people more than to be watched continually about their feelings, to have their countenances ſcrutinized, and the degrees of their ſenſibility meaſured by the ſurveying eye of the unmerciful ſpectator.

Children ſhould never be praiſed for their ſympathy and ſenſibility, as it may teach them to affect it another time, when they do not feel it.

XLII.

Young ladies ſhould be accuſtomed to ſet apart a fixed portion of their time as ſacred to the poor, whether in relieving, inſtructing, or working for them; and the performance of this duty muſt not be left to the want of contingent circumſtances or the operation of accidental impreſſions, but muſt be eſtabliſhed into a principle and wrought into a habit: a ſpecific portion of time muſt be allotted to it, on which no common engagements muſt be allowed to intrench.

Thoſe women, in whom the natural defects of a warm temper have been ſtrengthened by an education which foſters their faults, are very dextrous in availing themſelves of a hint, when it favours a ruling inclination, ſooths their vanity, indulges indolence, or gratifies their love of power. They have heard ſo often from their favourite ſentimental authors and their more flattering male friends, "that when nature denied them "ſtrength ſhe gave them faſcinating graces in com-"penſation," and "that their ſtrength conſiſts in their "weakneſs," &c. that they learn in time to pride themſelves on that very weakneſs, and to become vain of their imperfections; till at length they begin to claim to their defects not only pardon but admiration. Hence they get to cheriſh a ſpecies of feeling, which if not checked terminates in exceſſive ſelfiſhneſs: they learn to produce their inability to bear contradiction as a proof of their tenderneſs, and to indulge in that ſort of irritability in all that relates to themſelves, which inevitably leads to the utter excluſion of all intereſt in the ſufferings of others. Inſtead of exer-

ciſing their ſenſibility in the wholeſome duty of relieving diſtreſs and viſiting ſcenes of ſorrow, that ſenſibility itſelf is pleaded as a reaſon for their not being able to endure ſights of woe, and for ſhunning the diſtreſs it ſhould be exerted in removing. That exquiſite ſenſe of feeling, which God implanted in the heart as a ſtimulus to quicken us in relieving the miſeries of others, is thus introverted and learns to conſider ſelf not as the agent but the object of compaſſion. Tenderneſs is made an excuſe for being hard-hearted, and inſtead of drying the weeping eyes of others, this falſe delicacy reſerves its own ſelfiſh tears for the more elegant but leſs expenſive ſorrows of the novel or the pathetic tragedy.

When feeling ſtimulates only to ſelf-indulgence, when the more exquiſite affections of ſympathy and pity evaporate in ſentiment, inſtead of flowing out in active charity exerting itſelf in all the various ſhapes of aſſiſtance, protection, or conſolation for every ſpecies of diſtreſs, it is an evidence of a ſpurious kind; and inſtead of being nouriſhed as an amiable tenderneſs, it ſhould be ſubdued as a fond and baſe ſelf-love.

" Yet while I hail the ſympathy divine,
Which makes, O man, the wants of others thine,
I mourn heroic juſtice ſcarcely own'd
And *principle* for *ſentiment* dethron'd!
While Feeling boaſts her ever tearful eye,
Stern *Truth*, firm *Faith*, and manly *Virtue* fly!
As this ſtrong feeling tends to good or ill,
It gives freſh power to vice or principle;
'Tis not peculiar to the wiſe and good,
'Tis paſſion's flame, the virtue of the blood.

But

But to divert it to its proper courſe,
There Wiſdom's power appears, there Reaſon's force.
If ill-directed it purſues the wrong,
It adds new ſtrength to what before was ſtrong:
Breaks out in wild, irregular deſires,
Diſorder'd paſſions, and illicit fires.
But if the virtuous bias rule the ſoul,
This lovely feeling then adorns the whole,
Sheds its ſweet ſunſhine on the moral part,
Nor waſtes on fancy what ſhould warm the heart."

Miſs Moore on Senſibility.

The ſacrifice of an orange to a little girl, or of a feather to a great one, given at the expenſe of their own gratification, would be a better leſſon of charity on its right ground, than a conſiderable ſum of money to be preſently replaced by the parent, and it would be habituating them early to combine two ideas which ought never to be ſeparated—charity and ſelf-denial.

As an antidote to ſelfiſhneſs as well as pride and indolence, children ſhould very early be taught to perform all the little offices in their power for themſelves; not to be indolently calling for ſervants when there is no real occaſion: above all, they ſhould be accuſtomed to conſider the domeſtic hours of meals and reſt as almoſt ſacred, and the golden rule ſhould be practically and uniformly enforced even in ſo trifling an occaſion as ringing a bell through mere wantonneſs, ſelf-love, or pride. To check the growth of inconſiderateneſs young ladies ſhould early be taught to diſcharge their little debts with punctuality. They ſhould be made ſenſible of the cruelty of obliging trades-people to call often for the money due to them, and of hindering and detaining thoſe whoſe time is

the

the ſource of their ſubſiſtence, under pretence of ſome frivolous engagement which ought to be made to bend to the comfort and advantage of others.

XLVIII.

The pains taken to teach little children generoſity are not only very uſeleſs, but often defeat the object they are intended to promote. A child is commanded to give away part of a cake or apple which he was falſely taught to conſider as his own excluſive property. This is a ſevere trial to a very young child: however from the fear of loſing the whole he at length complies, though with a very ill grace; yet for this he is kiſſed and careſſed and told he is a good boy. It is no leſs abſurd to call this generoſity, than to call that man generous who delivers up his purſe to a highwayman.

Content yourſelf with ſetting your children an example of generoſity in your own actions; let them ſee that you always take more pleaſure in promoting the happineſs of others than in the ſelfiſh gratification of your own inclinations, and wait with patience till they are old enough to enjoy the "*luxury of doing good*;" when you may be certain they will be more truly generous, than thoſe in whoſe minds the ideas of generoſity and of a painful ſacrifice have been inſeparably united from their earlieſt infancy. Children are taught ſelfiſhneſs by the little meaneſſes of thoſe about them, who frequently reſerve the beſt of every thing for themſelves, while the poor children are obliged to be contented with common fare. Perhaps the reverſe ought to be the caſe, and gluttony be conſidered

the prerogative of children rather than of grown perſons.

Young people ſhould be accuſtomed to ſcenes of diſtreſs, and be preſent at common operations, ſuch as bleeding, dreſſing bliſters, &c. that they may acquire ſufficient fortitude to nurſe their friends in ſevere illneſſes; but this part of education muſt not be begun very early, perhaps not till they are twelve or thirteen years old, leſt the firſt impreſſions ſhould be ſo ſtrong, that they ſhould never be able to overcome their fears. As it is important they ſhould not be too much affected at the firſt trial, a favourable opportunity ſhould be choſen, when the young pupil is in good health and ſpirits, and as the ſtrength of their nerves greatly depends on phyſical cauſes, a cold winter's morning would perhaps be preferable to a relaxing ſummer's day.

While you diſcourage in your pupils the affectation of fine feelings which they do not poſſeſs, and praiſe them for their fortitude and reſolution when they have been actively uſeful in ſcenes of diſtreſs, be careful you do not appear an advocate for apathy or inſenſibility, or teach them to affect an air of indifference on all intereſting ſubjects, which is too common at preſent among the faſhionable world, but which muſt be ſtill more diſguſting to the truly benevolent heart than the contrary extreme.

Young children cannot comprehend the reaſon of the diſtinctions of rank as eſtabliſhed in civilized ſociety; they naturally love all thoſe from whom they experience kindneſs and receive benefits, whether rich or poor; and thoſe parents who check this principle

in their children, or ſubject them to inconveniences for loving their nurſes and ſervants, nip the plants of gratitude and affection in the bud. They muſt not therefore expect to enjoy their fruits, or that their children will be ſtrongly attached to them when grown up.

CHAPTER X.

Humility, Pride, Self-conceit, and Cenſoriouſneſs.

I.

In converſing with men I have obſerved this vice, that inſtead of gathering obſervations from others, we make it our whole buſineſs to lay ourſelves open to them, and are more concerned how to expoſe and ſet out our own commodities, than how to increaſe our ſtock by acquiring new ones. Silence therefore and modeſty are very advantageous qualities in converſation, and one ſhould therefore train up this boy to be ſparing and a good huſband of his talent of underſtanding, when once acquired, and to forbear taking exceptions at or reproving every idle ſaying or ridiculous ſtory that is ſpoke or told in his preſence; for it is rudeneſs to controvert every thing that is not agreeable to our palate. Let him be ſatisfied with correcting himſelf, and not ſeem to condemn every thing in another he would not do himſelf, nor diſpute againſt common cuſtoms. Let him be wiſe without arrogance and without envy. When he enters into an argument, let him be taught to be curious in the election

election and choice of his reaſons, to abominate impertinence, and conſequently to affect brevity; but above all, let him be leſſoned to acquieſce and ſubmit to truth ſo ſoon as ever he ſhall diſcover it, whether in his opponent's argument, or upon better conſideration of his own; for he ſhall never be preferred to the chair for a mere clatter of words and ſyllogiſms, and is no further engaged to any argument whatever than as he ſhall in his own judgment approve it; nor yet is arguing a trade where the liberty of recantation and getting off upon better thoughts are to be ſold upon ready money. Let his virtue and his conſcience be eminently manifeſt in his ſpeaking, and have only reaſon for their guide. Make him underſtand that to acknowledge the error he ſhall diſcover in his own argument, though only found out by himſelf, is an effect of judgment and ſincerity, which are the principal things he is to ſeek after; that obſtinacy and contention are common qualities, moſtly appearing in and beſt becoming a mean and illiterate ſoul; that to recollect and to correct himſelf and to forſake an unjuſt argument in the height and heat of diſpute are great and philoſophical qualities. Let him be adviſed, being in company, to have his eyes and ears in every corner of the room. Let him examine every man's talent, a peaſant, a bricklayer, or a paſſenger; a man may learn ſomething from every one of theſe, whereof ſome uſe may be made at one time or another, nay even the folly and impertinence of others will contribute to his inſtruction.

III.

Young people ſhould be taught that both care and ſkill will be a good deal required in the management of their cenſure. To diſtinguiſh is not only *natural* but *neceſſary*; and the effect of it is, that we cannot avoid giving judgment in our minds, either to *abſolve or condemn*, as the caſe requireth. The *difficulty* is to know when and where it is fit to *proclaim* the *ſentence.* An *averſion* to what is *criminal*, a contempt of what is *ridiculous*, are the *inſeparable companions* of underſtanding and virtue; but the letting them go farther than our own *thoughts* hath ſo much danger in it, that though it is neither poſſible nor fit to *ſuppreſs* them entirely, yet it is neceſſary they ſhould be kept under very great *reſtraints*. An *unlimited liberty* of this kind is little leſs than ſending a *herald* and proclaiming war to the world, which is an *angry beaſt* when ſo provoked. It is therefore neceſſary to take heed of *laughing*, except in company that is very ſure.

Our wit will be miſapplied if it is wholly directed to diſcern the *faults* of *others*, when it is ſo neceſſary to be often uſed to *mend* and *prevent our own*. The ſending our *thoughts* too much abroad hath the ſame effect, as when a *family* never ſtayeth at home; *neglect* and *diſorder* naturally followeth; as it muſt do within ourſelves, if we do not frequently turn our eyes inward to ſee what is amiſs with us, where it is a ſign we have an *unwelcome proſpect* when we do not care to *look* upon it, but rather ſeek our *conſolations* in the faults of thoſe we converſe with.

Avoid

Avoid being the firſt in fixing a *hard cenſure*; let it be confirmed by the *general voice,* before you can give into it; neither are you then to give ſentence like a *magiſtrate,* or as if you had a *ſpecial authority* to beſtow a *good or ill name* at your diſcretion. Do not dwell too long upon a *weak ſide*; touch and go away; take pleaſure to ſtay longer where you can commend, like bees that fix only upon thoſe herbs out of which they may extract the juice of which their honey is compoſed. A *virtue* ſtuck with *briſtles* is too rough for this age; it muſt be adorned with ſome *flowers,* or elſe it will be unwillingly entertained; ſo that even where it may be fit to ſtrike, do it like a *lady*, gently; and aſſure yourſelf, that, where you care to do it, you will wound others more and hurt yourſelf leſs by ſoft ſtrokes, than by being harſh or violent. In ſhort, the triumph of wit is to make your good nature ſubdue your cenſure; to be quick in ſeeing faults and ſlow in expoſing them.

IV.

If that ſheepiſh ſoftneſs, which often enervates thoſe who are bred like fondlings at home, be carefully to be avoided, it is principally ſo for *virtue's ſake*, for fear leſt ſuch a *yielding temper* ſhould be too ſuſceptible of vicious impreſſions, and expoſe the young novice too eaſily to be corrupted *.

A young

* The inconveniences ariſing from a *too yielding temper* are ſo apparent, that all who are engaged in education ſhould be careful not to recur too frequently to ridicule in correcting the faults of their pupils: for though it may prove extremely efficacious in

breaking

A young man, before he leaves the fhelter of his father's houfe and the guard of a tutor, fhould be fortified with refolution and made acquainted with men, to fecure his virtues, left he fhould be led into fome ruinous courfe or fatal precipice, before he is fufficiently acquainted with the dangers of converfation, and has fteadinefs enough not to yield to every temptation. Were it not for this, a young man's bafhfulnefs and ignorance in the world would not fo much need an early care. Converfation would cure it in a great meafure; or if that will not do it early enough, it is only a ftronger reafon for a good tutor at home. For if pains be to be taken to give him a manly air and affurance betimes, it is chiefly as a fence to his virtue when he goes into the world under his own conduct.

Concerning *Reputation*, I fhall only remark this one thing, that though it be not the true principle and meafure of virtue, (for that is the knowledge of a man's duty and the fatisfaction it is to obey his Maker in following the dictates of that light God has given him, with the hopes of acceptation and rewards,) yet it is that which comes neareft to it; and being the teftimony and applaufe that other people's reafon, as it were by common confent, gives to virtuous actions, it is the proper guide and encouragement of children, till they

breaking them of bad habits, yet its influence will probably be equally powerful when employed by their young companions to laugh them out of good ones. Inftead of governing them by this dangerous principle, accuftom them to bear being laughed at, and thus render them invulnerable to the fhafts of ridicule when affailed by them on every fide on their firft entrance into life. *Ed.*

grow

grow able to judge for themselves, and to find what is right by their own reason.

This consideration may direct parents how to manage themselves in reproving and commending their children. The rebukes and chiding which their faults will sometimes make hardly to be avoided shall not only be sober, grave, and unpassionate words, but also alone and in private; but the commendations children deserve they should receive before others *. This doubles the reward by spreading their praise; but the backwardness parents show in divulging their faults will

* There is an appearance of dishonesty in this method of reproving and applauding children, which I cannot approve; for by thus concealing one side of the account a false balance is struck, and the children are suffered to receive a larger portion of praise than is justly their due. Little children should be satisfied with the approbation and esteem of their parents and those immediately concerned in their education without being led to suppose their conduct could interest others: besides, if they are accustomed to be publicly praised for all their good actions while little, there is a danger of their still wanting *this stimulus* when grown up.

Were young people only to associate with the good and wise, I grant reputation might be the best principle we could instill into them, till they were capable of being guided by the superior laws of religion and morality; but as they must be frequently exposed to the baneful influence of bad example, it should be the chief object of education to cultivate in children, and particularly in boys, that mental courage, which, resting on itself, will enable them to dare to be singular in the cause of virtue, and feel humiliated rather than elated by the praise and approbation of the wicked.— Had this spirit of independence been duly implanted in the minds of *British Youth*, public virtue and true patriotism would not have been at their present low ebb.

It will be necessary however to distinguish between the steady

 firmness

will make them ſet a greater value on their credit themſelves, and teach them to be the more careful to preſerve the good opinion of others, whilſt they think they have it. But when, being expoſed to ſhame by publiſhing their miſcarriages, they give it up for loſt, that check upon them is taken off, and they will be the leſs careful to preſerve others' good thoughts of them, the more they ſuſpect that their reputation with them is already blemiſhed.

V.

Children obſerve a great deal and talk but little, unleſs they have been taught to prattle, which ſhould be carefully avoided. The amuſement we find in the company of lively children very frequently ſpoils them; for they are accuſtomed to ſay any thing that comes into their heads, and to talk on ſubjects of which they have no knowledge, by which they acquire for the reſt of their lives a habit of judging with precipitation, and of ſaying things of which they have no clear ideas, which ſhows a great want of underſtanding. The pleaſure we derive from the company of children has

firmneſs here recommended, which will lead the young pupil to exclaim,

> "But pure of heart and high of ſelf-eſteem
> I muſt be honoured by myſelf. All elſe,
> The breath of fame, is as the unſteady wind
> Worthleſs!" *Southey.*

and that daring effrontery which courts ſingularity and is alike unmoved by the approbation of the good and bad. Thus, while children are taught to deſpiſe the oſtentatious diſplay of virtues they do not poſſeſs, let them be equally cautioned againſt injuring the cauſe of morality by appearing leſs correct in their conduct than they really are. *Ed.*

another

another bad effect. They perceive they are admired, that all they do is remarked, and that they are liſtened to with attention: from this they learn to believe they ſhall always enjoy the ſame advantages. I have ſeen children who have imagined they were the ſubject of converſation when any one ſpoke low, and thus thought all they did was wonderful and extraordinary. You ſhould pay attention to children without letting them diſcover you are thinking about them. Show them that your affection for them and their helpleſſneſs are the cauſes of your attention, and not any particular eſteem for their abilities. Content yourſelf with forming their minds as opportunities ſhall naturally ariſe, and even if you are able to bring a child forward without any particular pains, you ſhould almoſt be afraid to do it, becauſe the danger of their being proud and conceited will outweigh any advantages that can be derived from their premature acquirements *.

VI.

Above all, children ſhould be careful to avoid a fault very common to their age, that of thinking they have more underſtanding than others, becauſe they have read or ſtudied more. Thus they paſs judgment in a deciſive tone, and ſometimes before perſons of abilities, whoſe determination they ought in decency rather to wait for than anticipate. By this air of ſufficiency they think to gain the eſteem of others, though they only procure their contempt. Modeſty, reſerve, and a diſtruſt of their own abilities, ſhould form the cha-

* See No. XIX. and XLI. in this chapter. *Ed.*

racteriſtic of youth and their greateſt honour. They may however lay open their doubts, propoſe their difficulties, and modeſtly queſtion ſuch as are of age and abilities to inform them.

X.

It is a dangerous thing for parents to rate their children too high; nor is it leſs ſo to ſink them too low. There is a certain ſpirit to be maintained, without which our children will degenerate into meanneſs; there is a degree of dignity they muſt ſupport, without which they will become not merely uſeleſs, but burthenſome. Parents therefore muſt carefully attend to this, leſt in avoiding one evil they fall into another; and no means ſo likely to gain this medium, as ſelf-knowledge under the direction of prudence.

XIV.

Many are of opinion that a very young woman can hardly be too ſilent and reſerved in company: and certainly nothing is ſo diſguſting in youth as pertneſs and ſelf-conceit. But modeſty ſhould be diſtinguiſhed from an awkward baſhfulneſs, and ſilence ſhould only be enjoined when it would be forward and impertinent to talk. There are many proper opportunities for a girl to ſpeak in company with advantage to herſelf, and if ſhe does it without conceit and affectation, ſhe will always be more pleaſing than thoſe who ſit like ſtatues without ſenſe or motion. When a young lady is ſilent, her looks ſhould ſhow her attention and preſence to the company: a reſpectful and earneſt attention is the moſt delicate kind of praiſe, and never

fails

fails to gratify and pleafe. A young lady muft appear to be interefted in what is faid, and endeavour to improve herfelf by it. If fhe underftands the fubject *well enough* to afk now and then a pertinent queftion, or if fhe can mention any circumftances relating to it, that have not before been taken notice of, this will be an agreeable way of fhowing her willingnefs to make a part of the company, and will probably draw a particular application to her from fome one or other. Then, when called upon, fhe muft not draw back as unwilling to anfwer, nor confine herfelf merely to *yes* or *no*, as is the cuftom of many young perfons, who become intolerable burthens to the miftrefs of the houfe.

XIX.

That degree of vanity, &c. which can occafion no very lafting or irremediable evils, had better be left to correct itfelf by the actual experience of ridicule and other inconveniencies which naturally attend it, than by fuch an exceedingly ftrict attention, as fhould entirely prevent the excefs of fuch natural paffions. For in confequence of having felt nothing of the pungency of fhame or difgrace in early life and in fmall things, they will be more in danger of incurring it in greater, and fo late in life, as that the effects of it fhall be irremediable.

XX.

I allow that it is very natural, you fhould freely fay what you think of the different perfons you fee, provided you are not too minute in your criticifm;

 and

and when you obſerve any thing which you think contrary to good-breeding, I give you leave to remark it to me. This freedom is only a proper confidence; but if you indulge in ſuch converſation before ſtrangers, it will become indiſcretion and ſcandal, which is a vice particularly deſpicable in youth. At your age, or even at twenty, you can be but little fit to judge or decide, much leſs to condemn others, when your own character is not eſtabliſhed in the world. How can you obtain the general eſteem, if you ſhow ſigns of levity, indiſcretion, and ill-nature? Without experience, how much does one ſtand in need of the indulgence of others! And who will have any for a young perſon, who is thoughtleſs and ill-natured? By giving way to ſcandal a young perſon loſes all the charms peculiar to her age, and proves that ſhe wants diſcernment, good ſenſe, and good principles.

XXV.

Timidity is the daughter of Self-love and Modeſty; it ariſes from the deſire to pleaſe and the fear of not pleaſing. For this reaſon thoſe who are free from vanity, and thoſe in whom pride predominates, are equally free from timidity. When not carried to an extreme, timidity is one of the graces of youth. The gentle and timid manner, with which a young perſon gives her opinion or expreſſes her doubts, is a ſure pledge of the improvement of her underſtanding.

Timidity muſt be generally pleaſing, when oppoſed to that preſumptuous confidence which often accompanies ignorance and folly. Timidity carried to an extreme becomes a misfortune, it throws a veil over the

the moft amiable qualities, deftroys the beauty of the countenance, gives a ftiffnefs to all our actions, feems to fetter our very thoughts, and, by making us appear in a difadvantageous light, often realizes the fear of not pleafing which it has infpired.

Timidity, though oppofite to vanity, differs widely from true modefty. The timid are as apprehenfive of blame, as the vain are folicitous of applaufe. Timidity has no refemblance to that noble and interefting fimplicity of character, which is the diftinguifhing mark of true merit. I know a man who is religious without hypocrify, and who poffeffes genius and virtue: all his actions, his labours, and his difcoveries are directed to the good of the human race. Wholly occupied entirely with this one great object, he pays no attention to himfelf nor to the opinions that may be formed of him. Never was he known to boaft of his abilities, of the fuccefs that attended his undertakings, or of the fervice he has done the world. His countenance expreffes the ferenity and peace of his foul; he neither appears embarraffed nor confident, neither fears blame, nor feeks honours and diftinctions; in a word he is great and good without endeavouring to appear fo, or feeming confcious of his own fuperiority.

Timidity will always pleafe when it is a proof of modefty and of the juft opinion we entertain of the fuperior abilities of others. In fome cafes, on the contrary, an exceffive and mifplaced timidity is a fign of felf-love. Suppofe, for inftance, that a young lady in company is requefted to exercife an agreeable accomplifhment for the entertainment of the party, and re-

 fufes

fuſes becauſe ſhe does not excel or fears being eclipſed by another; her timidity will unavoidably make an unfavourable impreſſion, and the company will juſtly ſuppoſe ſhe has more vanity than good-nature, and more ſelf-love than true modeſty. She ſhould conſider that it is of more importance to pleaſe by her politeneſs, than to ſhine by her accompliſhments.

XXIX.

The chief object of converſation is too often victory, not information or participated pleaſure: the injury is extenſive in its effects, for it poiſons the general ſources of ſocial happineſs. Children ſhould be early taught to avoid this error.

XXX.

The moſt aſſiduous attention ought to be uſed to guard youths of fortune againſt the attractive bait of flattery. When the virtues or growing graces of our pupils are praiſed in modeſt terms, we ought to join in the commendation; for it is unjuſt to deny our approbation to actions and talents which deſerve it. But whenever expreſſion grows laviſh and adulatory, we ſhould make our pupils aſhamed of the compliments which have been paid them, by ſuch obſervations as the following: Certainly, my young friend, would I ſay to a pupil whoſe ears had been tickled with the pleaſing ſounds of high and lofty panegyric, that man with whom we have been juſt converſing either has not ſufficient ſenſe to adapt his expreſſions to his ſentiments, or his ſentiments greatly exceed the true magnitude of things, or he takes you for a fool and wants

to

to divert himfelf at your expenfe. Thus if every opportunity was taken to connect an idea of difgrace with exceffive praife, fuch affociations formed in youth would continue through life, flattery would lofe its relifh, and flatterers be no longer the bane of incautious virtue.

XXXVIII.

Pertnefs and primnefs are always in fome degree ridiculous or difgufting in perfons of infant years. There is a kind of premature manhood which we have fometimes occafion to obferve in young perfons, that is deftructive of all honeft and fpontaneous emotions in its fubjects. They feem as if they were robbed of the chief bleffing of youth, the foremoft confolation of its croffes and mortifications, a thoughtlefs, bounding gaiety. Their behaviour is forced and artificial. Their temper is unanimating and frigid. They difcufs and affert, but it is with a borrowed judgment. They pride themfelves in what is eminently their fhame; that they are mere parrots or echoes to repeat founds formed by another. They are impertinent, pofitive, and felf-fufficient. Without any pretenfions to an extraordinary maturity of intellects they are deftitute of the modefty and defire of information that would become their age. They have neither the graces of youth or age, and are like forced plants, languid, feeble, and to any juft tafte unworthy of the flighteft approbation. Calumny is execrable and unmanly when it attacks the firft promifing dawnings of youth. I do not fay that we fhould refrain from judging them, or fear to utter our judgment; but that we

fhould

ſhould indefatigably endeavour to form true principles of judgment; that we ſhould allow ourſelves in no haſty concluſions; that recollecting the mutability of youth, we ſhould be reluctant to paſs a final condemnation; and above all, that we ſhould not, from the force of a jaundiced imagination, convert the little ſtarts, the idle ſallies, and the temporary deviations of an unformed mind into inexpiable errours.

XLI.

As a conſiderable portion of the happineſs of life ariſes from the ſenſe of ſelf-approbation, we would wiſh to ſecure this gratification to our pupils in its utmoſt perfection; but at the ſame time we muſt be careful not to intoxicate them with praiſe. The ſilent approbation of their friends expreſſed by their looks or tone of voice ſhould be ſufficient.

When children firſt begin to learn accompliſhments, or to apply themſelves to literature, thoſe who inſtruct them are apt to encourage them with too large a portion of praiſe: *the ſmalleſt quantity of ſtimulus, that can produce the exertion we deſire, ſhould be uſed:* if we uſe more, we waſte our power and injure our pupils. As ſoon as habit has made any exertion familiar, and conſequently eaſy, the pleaſure of improvement will be a ſufficient ſtimulus, and praiſe may be gently withdrawn.

If we expect children to excel and not to know that they excel, we expect impoſſibilities: we expect at the ſame time intelligence and ſtupidity. If therefore our pupils in the ſimplicity of childhood talk about their own attainments, we ſhould bear with it patiently,

till

till they are old enough to learn that refpect for the feelings of others, which teaches us to reftrain our own; but we muft not be in hafte to reftrain them, left we teach them hypocrify inftead of ftrength of mind or real humility. We fhould not haftily blame children for the fincere and fimple expreffions of their felf-complacency or of their defire for the approbation of others; we fhould gradually point out to them the truth, and how thefe fentiments may be directed to a proper end. But we muft be careful not to teach them the affectation of humility, which when carried to the extreme, appears full as ridiculous, as troublefome, and as offenfive as any of the graces of vanity or the airs of pride. Young people are cured of prefumption by mixing with fociety, but they are not fo eafily cured of any fpecies of affectation. We fhould rather let the vanity of children find its own level, than attempt any artificial adjuftments; they will learn propriety of manners from obfervation and experience; it is infinitely better that they fhould be allowed the neceffary expanfion of felf-complacency in the company of their fuperiors, than that it fhould be repreffed by the cold hand of authority, and afterwards be difplayed in the company of inferiours and fycophants.

XLIII.

Though I difapprove of chaftifement and feverity of rebuke, I have not a much more favourable opinion of the utility of commendation, even fuppofing what does not always happen, that it is beftowed with impartiality.

The

The dangers attending early fame are very great. The plant that bloſſoms too ſoon will infallibly be nipt by the froſt. Young people are apt to be too much elevated by applauſe, and not having ſenſe enough to diſcern the ſhadow from the ſubſtance, continue in errour during life. They frequently profeſs to know what they know not, that they may diſplay their parts and not appear inferiour to their companions or ſchool-fellows, and thus by an immature ambition come at laſt to know nothing at all.

CHAPTER XI.

Manners and Politeneſs.

" With poliſhed manners poliſhed minds agree,
" For true politeneſs is philanthropy.

Cowper.

IV.

Never trouble yourſelf about the want of well-faſhioned civility in the carriage of your children, whilſt *civility* is not wanting in the mind; for there you muſt take care to plant it early. If their tender minds be filled with veneration for their parents and teachers, which conſiſts in love and eſteem and a fear to offend them, and with *reſpect and good-will* to all people, that reſpect will of itſelf teach thoſe ways of expreſſing it which they obſerve moſt acceptable. Whilſt they are very young, any careleſſneſs is to be borne with in children,

children, that carries not with it the marks of *pride* or *ill-nature*; but be ſure to keep up in them the principles of good-nature and kindneſs, and when they have taken root in their minds, and are ſettled there by continual practice, fear not, the ornaments of converſation and the outſide of faſhionable manners will come in their due time. Let you lecture them as you will, their manners will be chiefly formed by the manners of thoſe they live with. We all do moſt by example, and children in particular better underſtand what they ſee than what they hear. Good qualities are the ſubſtantial riches of the mind, but it is good-breeding ſets them off. In moſt caſes the manner of doing a thing is of more conſequence than the thing done, and upon that depends the ſatisfaction or diſguſt with which it is received. This therefore lies not in the putting off the hat, nor making of compliments, but in a due and free compoſure of language, motion, poſture, place, &c. ſuited to perſons and occaſions, and can be learned only by habit or uſe, and though it be above the capacity of children, and little ones ſhould not be perplexed about it; yet it ought to be begun and in a good meaſure learned by a young gentleman whilſt he is under a tutor, before he comes into the world upon his own legs, for then uſually it is too late to hope to reform ſeveral habitual indecencies which lie in little things; for the carriage is not as it ſhould be till it becomes natural in every part. If in converſation a man's mind is kept up with a ſolicitous watchfulneſs about any part of his behaviour, inſtead of being mended by it, it will be conſtrained, uneaſy, and ungraceful.

I cannot

IX.

I cannot help remarking on the unhappy conſtraint I have often with much ſympathy ſeen very young children put on before company. The chiding lectures I have heard read to boys and girls of eight or ten years of age about holding up of heads, putting back ſhoulders, turning out toes, and making legs, have, I am perſuaded, gone a good way toward diſguſting the poor children againſt what is called behaviour. Did parents conſider, that even in grown people graceſulneſs of behaviour conſiſts in an eaſy and natural motion and geſture and looks denoting kindneſs of good-will to thoſe with whom they converſe, and that if a child's heart and temper are formed to civility the outward expreſſions of it will come in all due time, did parents, I ſay, conſider theſe obvious things, they would beſtow their chief attention upon the mind, and not make themſelves, their children, and their friends, uneaſy about making curteſies and legs twenty times in a quarter of an hour.

X.

Our deportment ſhould always be ſuch as may diſpoſe people to think favourably of us, and never ſuch as can juſtly offend. But young people are very apt to proſtitute this diſpoſition, by uſing it only occaſionally; whereas to make it a virtue, it muſt be exerciſed univerſally and become a ſettled habit; in ſhort it muſt flow from the heart. A young gentleman is to pay a viſit to a great man or a rich aunt: what pains are taken to make a graceful appearance! How

How exact is his deportment, how pleaſing his converſation! The viſit paid, the maſk is thrown off, and he is the very Bear to every one elſe. Have actions like theſe any merit in them? Ought we not to call ſuch behaviour diſſimulation and hypocriſy? Moſt certainly. To obviate this, let parents be very careful to teach their children an univerſal good behaviour; not partial, narrow, or confined, but ſuch as will ſhow itſelf at all times, on all occaſions, and to all degrees of people.

XI.

I ſhould never teach my pupil to kiſs the women's hands, or to flatter them, or even to pay them more attention than he pays the men. It is an inviolable law with me never to require of him any thing of which he cannot underſtand the reaſon; and there is no good reaſon why a child ſhould treat one ſex differently from the other.

XII.

As children cannot poſſibly of themſelves know wherein decency of behaviour and good manners conſiſt, and as the modes of civility are determined rather by cuſtom than by reaſon, they will remain rough and unpoliſhed even with the moſt enlightened underſtandings and beſt diſpoſed hearts, if in this reſpect left to nature alone. It is therefore proper to repreſent to them decency of behaviour in the moſt agreeable manner and under the moſt engaging form, by which they will profit much and take a pleaſure in it; whereas if done in a pedagogical pedantic way,

they

they will acquire an averſion to all civility and good-breeding: and hence no wonder if an unnatural ſtiffneſs and conſtraint is apparent in all their actions. As I am of opinion, that the affections of children may in general be more eaſily gained by example than by formal inſtruction, ſo I imagine this is particularly true with regard to civility and politeneſs of manners; be ſure therefore to avail yourſelf to their benefit of this diſpoſition to imitate all they ſee, and let them have before their eyes an example of politeneſs, that they may become polite and courteous themſelves. From this it follows, that parents are to obſerve the rules of decency and good-breeding, not only in the preſence of their children, but to guard them as much as poſſible againſt all intercourſe with ſervants and perſons of mean education. Yet on no account muſt they allow them to behave with rudeneſs to ſervants, but inſtill into them a modeſt and decent behaviour toward all their inferiours.

XIV.

To be perfectly polite, one muſt have great *preſence of mind*, with a delicate and quick ſenſe of propriety; or, in other words, one ſhould be able to form an inſtantaneous judgment of what is fitteſt to be ſaid or done on every occaſion as it offers. I have known one or two perſons, who ſeem to owe this advantage to nature only, and to have the peculiar happineſs of being born, as it were, with another ſenſe, by which they had an immediate perception of what was proper and improper, in caſes abſolutely new to them: but this is the lot of few. In general, propriety

priety of behaviour muſt be the fruit of inſtruction, of obſervation and reaſoning, and is to be cultivated and improved like any other branch of knowledge and virtue. A good temper is a neceſſary ground-work of it; and, if to this is added a good underſtanding, applied induſtriouſly to this purpoſe, I think it can hardly fail of attaining all that is eſſential in it.—Particular modes and ceremonies of behaviour vary in different countries, and even in different parts of the ſame town. Theſe can only be learned by obſervations on the manners of thoſe who are beſt ſkilled in them, and by keeping what is called good company. But the principles of politeneſs are the ſame in all places. Wherever there are human beings, it muſt be unpolite to hurt the temper or to ſhock the paſſions of thoſe you converſe with. It muſt every where be good-breeding to ſet your companions in the moſt advantageous point of light by giving each the opportunity of diſplaying their moſt agreeable talents, and by carefully avoiding all occaſions of expoſing their defects; to exert your own endeavours to pleaſe and to amuſe, but not to outſhine them; to give each their due ſhare of attention and notice; not engroſſing the talk when others are deſirous to ſpeak, nor ſuffering the converſation to flag for want of introducing ſomething to continue or renew a ſubject; not to puſh your advantages in argument ſo far that your antagoniſt cannot retreat with honour; in ſhort, it is an univerſal duty in ſociety to conſider others more than yourſelf: "in honour preferring one another."

XVI.

Young people ſhould be taught, that as learning, honour, and virtue, are abſolutely neceſſary to gain them the eſteem and admiration of mankind; politeneſs and good-breeding are equally neceſſary to make them welcome and agreeable in converſation and common life. Great talents are above the generality of the world, who neither poſſeſs them themſelves nor judge of them rightly in others, but all people are judges of the leſſer talents, ſuch as civility, affability, and an obliging agreeable addreſs and manner, becauſe they feel the good effects of them, as making ſociety eaſy and pleaſing.

Good ſenſe muſt in many caſes determine good-breeding, becauſe the ſame thing that would be civil at one time, and to one perſon, may be quite otherwiſe at another time, and to another perſon; but there are ſome general rules of good-breeding that hold always true in all caſes. This good-breeding does not conſiſt in low bows and formal ceremony, but in an eaſy, civil, and reſpectful behaviour.

Young people ſhould be taught to anſwer with complaiſance when they are ſpoken to, to place themſelves at the lower end of the table unleſs bid to go higher, to drink firſt to the lady of the houſe and next to the maſter, not to eat awkwardly or dirtily, not to ſit when others ſtand, and to do all this with an air of complaiſance and not with a grave ſour look, as if they did it all unwillingly. I do not mean a ſilly inſipid ſmile that fools have when they would be civil,

but

but an air of ſenſible good humour. I hardly know any thing ſo difficult to attain or ſo neceſſary to poſſeſs as perfect good-breeding; which is equally inconſiſtent with a ſtiff formality, an impertinent forwardneſs, and an awkward baſhfulneſs. A little ceremony is often neceſſary; a certain degree of firmneſs is abſolutely ſo; and an outward modeſty is extremely becoming: the knowledge of the world and their own obſervation muſt, and alone can, tell them the proper quantities of each.

The art of pleaſing is a very neceſſary one to poſſeſs, but a very difficult one to acquire. It can hardly be reduced to rules; good ſenſe and obſervation will teach more of it than I can; but *do as you would be done by*, is the ſureſt method that I know of pleaſing.

Now I am on the ſubject of manners and politeneſs, there is another thing I muſt mention, which, though little enough in itſelf, yet, as it occurs at leaſt once in every day, deſerves ſome attention; I mean carving. Young people ſhould be uſed to carve adroitly and genteelly, without hacking half an hour acroſs a bone, without beſpattering the company with ſauce, and without overturning the glaſſes into their neighbour's pockets *. Theſe awkwardneſſes are extremely diſ-

* Many parents are ſo ſtrangely negligent in this reſpect, as never to give their children an opportunity of learning this very uſeful accompliſhment, ſo that they muſt neceſſarily feel extremely awkward and confuſed when they have to conduct a table of their own. Young people of both ſexes ſhould by turns do the honours of the table in their father's family, when no formal company is preſent, in order attain to ſome degree of ſkill in the art of carving, which can only be acquired by frequent practice. *Ed.*

agreeable, and if often repeated bring ridicule. They are very eaſily avoided by a little attention and uſe.

Good-breeding has been defined to be *the reſult of much good ſenſe, ſome good-nature, and a little ſelf-denial for the ſake of others and with a view to obtain the ſame indulgence from them.* Taking this for granted, it is aſtoniſhing to me, that any body who has good ſenſe and good-nature can eſſentially fail in good-breeding. This good-breeding (which ſhould be taught children and young people) is independent of modes, and conſiſts in endeavours to pleaſe and oblige our fellow-creatures by all good offices ſhort of moral duties. This will be practiſed by a good-natured american ſavage as eſſentially as by the beſt bred European. Perhaps it may be ſaid, that a father might find much better topics of advice for his ſon: I would admit it, if they had given them, or that they were capable of receiving no better; but if ſufficient pains have been taken to form their hearts and improve their minds, and not without ſucceſs, I will tell thoſe ſolid gentlemen, that all theſe trifling things, as they think them, collectively form that pleaſing *je ne ſcais quoi*, that enſemble which they are utter ſtrangers to both in themſelves and others. It is from old people's looking upon theſe things as trifles, or not thinking of them at all, that ſo many young people are ſo awkward and ill-bred. Their parents, often careleſs and unmindful of them, give them only the common run of education, as ſchool, univerſity, and then travelling, without examining, and very often without being able to judge if they did examine, what progreſs they make in any one of theſe ſtages. Then they careleſsly comfort themſelves, and ſay, that

that their ſons will do like other people's ſons; and ſo they do, that is commonly very ill. They correct none of the childiſh naſty tricks which they get at ſchool, nor the illiberal manners which they contract at the univerſity, nor the frivolous and ſuperficial pertneſs which is commonly all they acquire by their travels. As *they* do not tell them of theſe things, nobody elſe can; ſo they go on in the practice of them, without ever hearing or knowing that they are unbecoming, indecent, and ſhocking. For nobody but a father can take the liberty to reprove a young fellow grown up for theſe kind of inaccuracies and improprieties of behaviour.

Extract from the MIRROR.

In modern education, in the place of cheriſhing the amiable ſimplicity and frankneſs of children every emanation of the heart is checked by the conſtant reſtraints, diſſimulations, and frivolous forms of faſhionable addreſs, with which we haraſs them. Thus like French taylors and dancing-maſters, while we pretend to add grace and ornament to nature, we conſtrain, diſtort, and incumber her; whereas the education of a poliſhed age ſhould, like the drapery of a fine ſtatue or portrait, confer decency, propriety, and elegance, and gracefully veil, but by no means conceal, the beautiful forms of nature.

XX.

Madame de Genlis obſerves that we ſhould not teach children to be affable, as this will fill them with

ideas of their own conſequence and increaſe their pride; and in ſupport of her opinion quotes the following paſſage from Moncrief:

" If you would inſtill into children of ſuperior rank " ſuch qualities as they ought to carry into ſociety, " you ſhould not employ terms which only awaken " their vanity. We tell them they ſhould be affable, " obliging, &c. On the contrary we ſhould uſe ex- " preſſions that may render them modeſt, and admo- " niſh them to eſteem and venerate all men who are " diſtinguiſhed by their virtues. We ſhould ſpeak to " them of reſpect, deference, gratitude, and friend- " ſhip."

It is much better to treat your friends with civility, though you do it in an awkward manner, than to take no notice of them; becauſe they will at leaſt ſuppoſe you wiſh to be polite, however you may fail in the attempt. I have obſerved that courtiers are afraid to ſhow their affability, through fear of appearing to want grace in their manner, and had rather paſs for unpolite, abſent, or proud, than be accuſed of awkwardneſs.

XXVI.

Politeneſs and civility are particularly neceſſary to be obſerved in the ſtricteſt manner among different parts of a family, as wives and huſbands, children and parents, brothers and ſiſters. If this kind of good-breeding be ever violated among them, the conſequence is coldneſs, quarrels, and a gradual averſion. This grace may be defined to be the art of being eaſy in company and of making all others eaſy about us.

It

It conſiſts in indiſcriminate attention, in accommodating our converſation to the particular taſtes, habits, and inclinations of thoſe we are in company with, and in never glancing on our own affairs, but always paying the moſt minute regard to thoſe of others.

XXX.

Having laid the foundation of the rational politeneſs of my pupils in the cultivation of an extenſive benevolence, I ſhall leave the exterior part of it, which partakes of a more mutable quality and may be termed the grimace of the day, to the converſation of the faſhionable world; but with this caution, that young perſons ſhould be guarded againſt entertaining ſuch a high idea of theſe exteriors and their indiſpenſableneſs in the carriage of a gentleman, as to make them fearful of giving way to the flowing civility of the mind, leſt it ſhould induce awkwardneſs, or leſt it ſhould not accord with the general rule; for I contend that all originals are better than copies, that the polite exterior of the faſhionable world is only a copy of virtues which too often find no place in the acting characters, and conſequently is liable to change into a determined rudeneſs whenever motives of caprice or vanity intervene. I have ſeen theſe faſhionable people, who ſet up for models of politeneſs, comport themſelves with an inſolence which muſt give pain to every feeling mind, and which conſequently never would be affected by the truly benevolent, whoſe conduct is ſtudiouſly directed to the ſpreading and increaſing happineſs and enjoyment.

XXXII.

In talking to children we ſhould endeavour to avoid thoſe unmeaning compliments, which ſlip from the tongue, but have not the leaſt connexion with the affections that ſhould warm the heart and animate the conduct. By this falſe politeneſs ſincerity is ſacrificed and truth violated; and thus artificial manners are neceſſarily taught. For true politeneſs is a poliſh not a varniſh; and ſhould rather be acquired by obſervation than admonition. And we may remark by way of illuſtration, that men do not attempt to poliſh precious ſtones, till age and air have given them that degree of ſolidity, which will enable them to bear the neceſſary friction without deſtroying the main ſubſtance.

XXXVIII.

Morality, or the exerciſe of beneficence, conſiſts of two principal parts, which may be denominated the greater morality, and the leſs. Thoſe actions of a man's life adapted to purpoſes of beneficence, which are fraught with energy, and cannot be practiſed but in an exalted temper of mind, belong to morality; ſuch as ſaving a fellow-being from death, raiſing him from deep diſtreſs, conferring on him a memorable advantage, or exerting one's ſelf for the ſervice of multitudes. There are other actions, in which a man may conſult the tranſitory feelings of his neighbours, and to which we can ſeldom be prompted by a lofty ſpirit of ambition; actions which the heart can record, but

but which the tongue is rarely competent to relate. Theſe belong to the leſſer morality, and thoſe perſons who are engaged in education, ſhould not neglect to make their pupils attentive to the obſervance of theſe as well as of the greater moralities.

When a modeſt and unaſſured perſon enters a room, he is anxious about his geſtures, and feels the diſpoſition of every limb and feature as a ſort of weight on his mind. A ſupercilious look, a dubious ſmile, an unceremonious accoſt from one of the company, pierce him to the ſoul. On the contrary, at how cheap a rate may he be encouraged and made happy. What kind-hearted man would refuſe to procure eaſe for him at ſo ſmall an expenſe. Perhaps the ſort of ſenſibility here deſcribed is to be regarded as a defect; but a judicious moraliſt will not be abrupt in the ſuppreſſion of ſenſibility. The form may be wrong, but the ſubſtance ought to remain. In a word, where civilization exiſts, ſenſibility will be its attendant; a ſenſibility which cannot be ſatisfied without much kindneſs, nor without a kindneſs of that condeſcending nature, that conſiders the whole chain of our feelings, and is deſirous, out of petty materials, to compoſe the ſum of our happineſs.

Politeneſs is not preciſely that ſcheme and ſyſtem of behaviour which can only be learned in the faſhionable world, where many things are practiſed not to encourage, but to depreſs. True politeneſs may often be found in a cottage. It cannot however conſpicuouſly exiſt but in a mind itſelf unembarraſſed and at liberty to attend to the feelings of others; and it is diſtinguiſhed by an open ingenuouſneſs of countenance,

and

and an eaſy and flowing manner. Politeneſs in its genuine ſenſe is ſeldom or never at variance with ſincerity. Sincerity in its principle is nearer and in more direct communication with the root of virtue and utility, than politeneſs can ever be. The original purpoſe of ſincerity, without which it is no more than idle rant and myſticiſm, is to provide for the cardinal intereſts of a human being, the great ſtamina of his happineſs. The purpoſe of politeneſs is of a humbler nature. It follows in the ſame direction, like a gleaner in a corn-field, and picks up and huſbands theſe ſmaller and ſcattered ears of happineſs, which the pride of ſtoiciſm, like the pride of wealth, condeſcends not to obſerve.

XLI.

Children are often teaſed with frequent admonitions about their habits of ſitting, ſtanding, walking, talking, eating, ſpeaking, &c. More *power* is waſted upon trifling defects in the manners of children, than can be imagined by any who have not particularly attended to the ſubject. If it be thought indiſpenſably neceſſary to ſpeak to children eternally about their manners, this irritating and diſagreeable office ſhould devolve upon ſomebody whoſe influence over the children we are not anxious to preſerve undiminiſhed.

A little ingenuity in contriving the dreſs, writing-deſks, &c. of children who are any way defective in their ſhape, might ſpare much of the anxiety which is felt by parents, and much of the bodily and mental pain which they alternately endure themſelves. For theſe patients would it not be rather more ſafe to conſult

ſult the philoſophical phyſician, than the dancing-maſter, who is not bound to underſtand either anatomy or metaphyſics?

CHAPTER XII.

Modesty and Chastity.

IX.

As the ſlighteſt touch will defile a clean garment, which is not to be cleaned again without a great deal of trouble, ſo the very converſation of the wicked and debauched will in a very ſhort time defile the mind of an innocent perſon, in a manner that will give him great trouble to recover his former purity. You may therefore more ſafely venture into company with a perſon infected with the plague, than with a vicious man: for the worſt conſequence of the firſt is death; but of the laſt the hazard of a worſe deſtruction. For vicious people generally have a peculiar ambition to draw in the innocent to their party; and many of them are furniſhed with artifices and allurements but too effectual for enſnaring.

X.

A father ſhould be very careful to fix in his ſon a tender regard to the oppoſite ſex; not indeed to become their ſlaves or degenerate into effeminacy, not to be the dupe of thoſe who ſtudy to allure, but to have a juſt ſenſe of their merit, their innocence, and their

their virtue, and thence resolve never to despise, insult, or oppress them, nor ever to impose a hardship on them too great to bear.

Parents should encourage in their children a lively, cheerful disposition; but quite pure and unmixt with vice however distant. In order thereto, they should never suffer them, for any consideration, to utter an indecent word or commit any irregular action which has the least bad tendency; but above all, parents must be careful themselves never to say or do any thing in their presence that they ought not to hear or see. Nothing gross or indecent should be done in their sight; a mother should by no means appear much undressed in the presence of her sons, nor a father in that of his daughters; for these and many other things, though in themselves innocent, are not allowable; they give boys a boldness which borders on impudence, and they are apt to wean girls from that modesty which they ought so carefully to preserve.

Boys and girls, even when infants, should not only have separate beds, but wherever it is practicable always lie in separate rooms; nor should they ever be exposed naked to one another, or the least wanton curiosity be permitted, the eyes and ears convey corruption to the mind; and we cannot begin too soon to shut up every avenue to vice.

XI.

Children have a wonderful sagacity and quickness in seeing through the mere affectation of delicacy and discovering the bad morals it is intended to conceal. The refined language they are taught, the lessons on modesty

modesty they hear, the veil of mystery that is held before their eyes, are so many spurs to their curiosity. By the manner in which people act, it should seem they only pretend to hide this kind of knowledge from their children in order to teach it them, and in this, of all the lessons they receive, they will make the greatest progress. Consult experience and you will perceive to what a degree this absurd method accelerates the work of nature and ruins the constitution. This is one of the principal causes of the degeneracy of the human race in great cities. Young men worn out while young, remain little, weak, and ill-made, and grow old instead of growing taller. You must live among rough simple peasants to have any idea how long the innocency of children may be preserved by a happy ignorance.

From these observations I draw the solution of this question so often debated, viz. "Whether it is right "to enlighten children at an early age on the subjects "of their curiosity; or whether it is better to divert "their attention by modest frauds?" I think we should do neither. In the first place, this curiosity will not exist unless you create it; you must act therefore in such a manner that they may not possess it. Secondly, you are not obliged to deceive those who ask you questions which it is unnecessary to answer. It is better to impose silence than to answer them with a falsehood. Lastly, if you think proper to answer them, let it be done with the greatest simplicity, without any mystery, without appearing embarrassed, and without a smile. There is much less danger in satisfying the curiosity of children than in exciting it.

Let

Let your anſwers be ſerious, ſhort, decided; I need not add that they ought to be true. We cannot teach children the danger of telling lies to men, without at the ſame time feeling, on the part of men, the ſtill greater danger of falſehood toward children. One ſingle lie uttered by a maſter to his pupil will perhaps deſtroy for ever all the fruits of education.

An abſolute ignorance on certain ſubjects is perhaps moſt proper for children; but let them learn in good time what it is impoſſible to conceal from them. You muſt either take care that their curioſity be not awakened, or that it be fully ſatisfied before that age at which they will be in danger from it. Your conduct with your pupil muſt in this reſpect depend on his particular ſituation, the companions with whom he aſſociates, and the circumſtances in which you may foreſee he is likely to be placed. It is important here not to leave any thing to chance; if you are not certain of keeping him ignorant of the differences of the ſexes till he is ſixteen, he ſhould learn it before he is ten. Though modeſty is natural to the human ſpecies, children do not naturally poſſeſs any. Modeſty only ariſes from a knowledge of evil, and how ſhould children who have not, who ought not to have this knowledge, poſſeſs ſentiments which are the reſult of it. To give them leſſons on modeſty and chaſtity is to teach them that ſome actions are diſgraceful and immodeſt; it is to give them a ſecret wiſh to be acquainted with theſe things. In that wiſh they muſt ſooner or later ſucceed, and the firſt ſpark of information their imagination receives will haſten too ſoon the diſorder of the paſſions. Whoever bluſhes is already

ready culpable; true innocence is never ashamed of any thing.

I know but one good way to preserve the innocence of children, which is, that all those about them should respect and love it. Without this, all the fruits of your circumspection toward them sooner or later will be destroyed. If a smile, a wink, a shrug escape you, it will discover all you wish to conceal; it will at least teach them there is something to be concealed. The delicate turns and expressions in use among polite well-bred people presuppose a kind of information which children should not possess, and are therefore misapplied when used to them; but if we really honour their innocence, we easily learn in talking with them such expressions as are adapted to their minds. There is a certain *simplicity* of language which suits and pleases innocence; this is the true style we should use to divert a child from indulging a dangerous curiosity. By talking to him with openness on all subjects, you leave him no reason to suppose that there is any thing more to reveal. By affixing to gross words the disgusting ideas that are suitable to them you smother the first sparks of the imagination. You do not forbid his using such words or having such ideas, but without his suspecting it you give him a repugnance and dislike to recalling them to his memory. Children may be taught lessons of decency and propriety by only telling them it is dirty and nasty to expose themselves.

When the critical period is approaching, that your pupil is likely to be hurried away by his passions, pre-

sent

ſent him with ſuch objects as will reſtrain rather than excite them. Take him away from great cities, where the dreſs and immodeſty of the women will haſten and anticipate the dictates of nature, where young men are conſtantly ſpectators of pleaſures of which they ſhould be ignorant till they are capable of making a proper choice. Lead them back to the abode of their infancy, where rural ſimplicity will allow time for the paſſions to unfold ſlowly; or if their taſte for the arts attach them to great cities, make uſe of this ſame taſte to preſerve them from the dangers of idleneſs. Be very ſelect in the ſociety they mix with, in the connexions they form, in their employments, and in their pleaſures. Preſent them with ſcenes that are enlivening but modeſt, that will intereſt without ſeducing them, that will increaſe their ſenſibility without affecting their paſſions.

Let your pupil be acquainted with the lot of man, with the miſeries of his fellow-creatures; but do not let him witneſs them too often. A well-choſen object ſhown at a proper time will awaken his compaſſion and afford him ſubject for reflection during a month.

Parents ſhould endeavour as much as poſſible to keep back the age of puberty in their ſons, or at leaſt to prevent that dangerous period being brought forward by the indulgence of the imagination, or by the premature leſſons young men receive from ſervants and youthful companions.

The period of maturity however muſt at laſt *arrive*; from that time you muſt entirely change your tone

with

with them. For now your son is no longer your pupil but your disciple; he is your friend, he is a man; from henceforth therefore treat him as such!

By the methods I have recommended, I believe a young man may preserve his innocence and purity to the age of twenty. Indeed this is so true, that among the Germans, formerly if a young man lost his virginity before that age, he became infamous.

As soon as you perceive that your pupil is likely to give himself up to the gratification of his passions, you must not wink at it, as this one indulgence may influence his character for life; neither must you lay any restraint on him; for if you do, you will become odious to him, he will feel that you are in his way, and will endeavour to escape your observation. I know but one rational plan to be adopted, which is to make him accountable to himself for his actions, to guard him against being drawn into errour, and to point out to him clearly the dangers with which he is surrounded. Hitherto he has been restrained by ignorance, but now he must be governed by knowledge. He must necessarily acquire some knowledge of these dangerous mysteries, and it is very important that he should not learn it of others, or of himself, but of you alone. If he receive this kind of information from others, it will not be given with a good intent, his imagination will be polluted, and he will be in great danger of falling into the vices of those from whom he has acquired his knowledge. But this is not all that is to be feared; for by these means servants are very apt to ingratiate themselves with their young masters, gain their confidence

confidence make them look upon their fathers or tutors as grave and tyrannical, and it becomes one of the favourite topics of these secret conversations, to turn them into ridicule.

Reading, retirement, idleness, an effeminate and sedentary life, the society of young women and of boys of his own age, are the most dangerous snares, and will continually keep your pupil on the very brink of ruin. I would divert his passions by other sensible objects; I would turn his thoughts into another channel from that which they are about to pursue; and by exercising his body with hard labour I would check the force of his imagination. When the arms work hard, the imagination is at rest; when the body is fatigued, the heart is not so susceptible. My pupil has learned a trade, and is acquainted with agriculture, but I fear neither of these will be sufficient. If ever hunting were an innocent amusement, and if ever it were desirable for man, it is at this moment that I would have recourse to it. Hunting would harden the heart as well as strengthen the body; it would accustom him to cruelty and blood, and such violent exercise would destroy the too great susceptibility of his heart.

When the time arrives that I think is necessary to give my pupil some knowledge of these new passions and desires which begin to arise within him, I shall choose a fit time and place; I shall fix on some beautiful and romantic spot, which will be rendered sacred and interesting to him by the remembrance of this conversation. My language shall be simple, modest, and chaste to my pupil, but the reader must have a

heart

heart as pure as his to find it so to himself. I would then clearly explain to him the laws of nature, I would point out to him the sacredness of these laws by describing the physical and moral evils which follow from the transgression of them. In speaking of the wonderful mystery of generation, I would describe the charms the Author of Nature has annexed to it, by that exclusive attachment to one object which renders it so delightful, by the duties of fidelity, and by that modesty which accompanies it, and which still increases its attractions. I would paint marriage as the most tender connexion he could form, and as the most inviolable and sacred of contracts; and would strongly urge the reasons why it is so much respected, that whoever violates the purity of the connexion is covered with shame and contempt. I would then describe in strong terms the horrors of debauchery, the stupidity and depravity that arise from it, the insensible propensity that causes the first errour to be followed by a train of evil inclinations which, if once indulged in, will inevitably lead to ruin. Could a young man know by experience that the preservation of chastity will insure him health, strength, courage, virtue, self-esteem, and all the true pleasures of man, I am convinced he would consider it as invaluable, and that you would find him attentive to the means you would prescribe to him for its preservation; for as long as chastity is kept unsullied, it is respected; it is only despised when destroyed.

Many persons exercise their wisdom to preserve the young men under their care from sensual gratifications, by endeavouring to inspire them with an aversion for

love, and by making them ſuppoſe that it is a ſin for them to think of it, as if love were only intended for old men. All theſe falſe and deceitful maxims, which are contradicted by the teſtimony of their own hearts, will never be attended to. The young man led on by inſtinct will ſecretly deſpiſe this ſober advice, though he pretend to believe it, and will impatiently wait for the moment when it may be tranſgreſſed. Such arts then are contrary to nature. By following the oppoſite direction I ſhall ſooner accompliſh the ſame end. I ſhould never be afraid of encouraging the tender ſentiments with which my pupil is impreſſed; I would deſcribe them as conſtituting the ſupreme happineſs of life, which is certainly true; and by theſe means I would rather lead him to indulge them. By making him ſenſible how much the union of hearts adds to the charms of mere ſenſual pleaſure, I would give him a diſguſt for debauchery, and thus by encouraging him to fall in love I ſhould preſerve his virtue.

The moſt dangerous enemy a young man can have is himſelf, for it is the imagination that firſt awakens the paſſions. To prevent his dwelling on improper ſubjects, never leave him alone night or day; ſleep at leaſt in the ſame room, never let him go to bed till he is fatigued and ſleepy, and make him riſe as ſoon as he wakes in the morning. This will prevent the miſchiefs ariſing from thoſe unnatural ſenſual indulgences, which are ſo apt to enervate both the body and mind. Indeed if a young man's paſſions be ſo ſtrong that he cannot conquer them, it will be better to follow natural inſtinct; but then you ſhould ſo con-

trive that he may be thoroughly disgusted, and never have a desire to repeat his errour.

Another fault in education which I have endeavoured to oppose, but which narrow-minded people will never give up, is the affectation of dignity and the desire to appear perfect in the eyes of their pupils. This is a mistaken idea. Is it not evident that by thus endeavouring to strengthen your authority you destroy it? To gain attention, you must put yourself in the situation of those you are addressing; to touch the human heart you must be a man yourself. These perfect beings neither interest nor convince their pupils, who will always reply that it is easy for them to command others to conquer passions which they have never experienced themselves. Discover your own weakness to your pupil, if you would cure him of his; let him see in you the same combats between passion and reason that he feels in himself; and let him learn to overcome his passions by your example: let him not say like other youths, "these old "men, provoked at being no longer young, would "consider us also as old men, and because their "passions are dead, think it a crime for us to pos-"sess them."

On a young man's entrance into the world it is of less importance to preserve him from the influence of sensuality than of vanity. He is guided more by the inclinations of others than by his own, and false shame makes more libertines than love.

XIV.

Even those vices which you would almost blush to own, and which most effectually defile and vilify the female heart, may by degrees be introduced into yours, unless the avenues of the heart are guarded by a sincere abhorrence of every thing that approaches towards evil. Would you be of the number of those blessed "who are pure of heart," you must hate and avoid every thing both in books and in conversation that conveys impure ideas, however neatly cloathed in decent language or recommended to your taste by pretended refinements and tender sentiments, by elegance of style, or force of wit and genius.

XV.

There is a native dignity in ingenuous modesty to be expected in the female sex, which is their natural protection from the familiarities of the men, and which they should feel previously to the reflection that it is their interest to keep themselves sacred from all personal freedoms. The many nameless charms and endearments of beauty should be reserved to bless the arms of the happy man to whom they give their hearts, but who, if he has the least delicacy, will despise them if he knows that they have been prostituted to fifty men before him.

The sentiment that a woman may allow all innocent freedoms, provided her virtue is secure, is both grossly indelicate and dangerous, and has proved fatal to many of the sex.

Women

Women ſhould conſider every ſpecies of indelicacy in converſation as ſhameful in itſelf and as highly diſguſting to us. All double entendre is of this ſort. The diſſoluteneſs of men's education allows them to be diverted with a kind of wit, which yet they have delicacy enough to be ſhocked at when it comes from the mouths of women, or even when they *hear* it without pain or contempt. Virgin purity is of that delicate nature, that it cannot hear certain things without being contaminated. It is always in the power of women to avoid theſe. No man but a brute or a fool will inſult a woman with converſation which he ſees gives her pain; nor will he dare to do it, if ſhe reſent the injury with a becoming ſpirit. There is a dignity in conſcious virtue, which is able to awe the moſt ſhameleſs and abandoned of men.

XVII.

There is one thing very needful to be well-guarded, and that is the purity of manners and ſentiments; this is the more difficult to ſecure, becauſe you cannot caution them particularly what to avoid without ſuggeſting and perhaps raiſing incentives to the means of offence. The only method is by guarding all the avenues leading remotely thereto without letting them ſee the reaſons of your cautions, by making them leave their pillow as ſoon as awake, finding them conſtant employment either of taſk or play, and keeping them out of company that might be dangerous or indiſcreet.

Nor is it enough to prevent the riſe of *evil* motions in the heart, without attending likewiſe to check the

luxuriances of the good, for *they* may become evil too by their excess: desire or affection is the great spring of our movements, without which we could make no progress in any course nor find a preference in one thing above another; but desire too much fostered is apt to corrupt into a passion which differs from it only in degree of vehemence, for passion is nothing else than an extravagant desire. Therefore it is highly expedient to observe the growth of inclination, that it may never rise above its pitch, and for that purpose to cultivate as great variety of tastes as you can, that they may moderate and balance one another: for the more objects we can affect, the larger scope we shall have for gratification, and the choice of them will lie under the controul of reason and discipline.

XIX.

It would be happy if some vices of a peculiarly unnatural and atrocious kind could be entirely concealed from the knowledge of young persons; and with care it may be done till they be too old to be in much danger from temptation to them. In general however I would neither conceal from young persons the knowledge of vice, nor deny that temporal advantages and pleasures may attend vicious indulgences; but let them be always given to understand that those advantages and pleasures are dearly purchased, and that, though for a time no visible inconvenience may attend the career of vice, the time of recompense will surely overtake the votaries of it at last; and that no man will ever violate the rules of temperance, chastity, or any other virtue, without being made sufficiently to repent of it.

The

The mutual inclinations of the sexes, if it was not accelerated by an improper conduct of the mind, as by inflaming the imagination with reading, exhibitions, &c. and by neglecting the acquisition of useful knowledge, as well as by an improper diet and want of sufficient exercise with respect to the body, and in general by giving no attention to laudable and vigorous pursuits, would not discover itself so early as it now generally does; and when it did discover itself, the rational faculties being more advanced, it might be restrained within proper bounds without real inconvenience.

Where it is possible, I would have young men marry at twenty-one; but parents are apt to be much alarmed at the thoughts of their sons marrying before they have acquired a fortune sufficient to maintain a wife and family, in the manner in which themselves have lived. They do not consider that when men act upon this maxim, they generally defer marriage till it be too late for them to have any real enjoyment of it; when in consequence of being long accustomed to a single life they contract a disinclination to a change of it.

Would women do themselves the justice to insist upon the same strict chastity and honour with respect to men, which men universally insist upon with respect to them, our sex would no doubt be as virtuous as theirs, and they would make much better husbands and fathers than they now do.

In countries where no object is made of the chastity of women before marriage, their morals in this respect are as dissolute as ours.

It gives me pain to lay any part of the profligacy of morals in young men to the charge of the ladies, whose own morals are so exemplary, and especially to hint, as I must do, that it is in reality owing to their having less *delicacy* in this respect than men have. But each sex is naturally the tutor to the other, and by this aid vices are best reformed and virtues promoted. In general, it is certainly right that the two sexes be taught to think well of each other; but since men act an offensive and women a defensive part in their intercourse, the latter should more especially be taught caution, and the former respect. Even extremes in those cases cannot be attended with much inconvenience, whereas a deficiency may be fatal. If a young woman be taught to think well of all young men that may solicit her favour, she will almost certainly be ruined and undone; and if young men be prepared to entertain no respect for women, they will without scruple endeavour to make them subservient to their pleasure, and will not without necessity think of any honourable connexion with them.

XX.

Boys are not necessarily in love at fourteen, fifteen, or even sixteen years of age. You say you were in love at that age; but you had equally a liking for mademoiselle and for your little country girl, which shows you had no real affection for either. Love depends chiefly on imagination; the idea we form to ourselves of this passion gives it the force and influence it has over us. If we look upon it merely as a temporary intoxication affecting the head and not the heart,

beauty

beauty alone will seduce us, and the illusion will not continue long. This was your case: your imagination was heated before you knew how to love; in consequence of which you gave yourself up to a thousand temporary raptures, a great many intrigues, and not one fixed attachment. On the other hand, I would wish my pupil to be convinced, that when beauty, accomplishments, sense, and virtue, are united in the object of his passion, they will constitute the happiness of his life: I would have him believe this happiness will last for ever; or at least that so tender a friendship, so sweet a remembrance of it would be implanted in the heart, that even should time diminish the strength of his passion, he will not regret its loss, nor desire to experience it again. With such sentiments my pupil could not be fond of two persons at the same time: he would be nice and difficult in his choice, but that choice would be invariably fixed. Love being an illusion natural to youth, a preceptor ought to render this passion conducive to the happiness and honour of his pupil. Inclination may be violent enough to lead a youth astray, to disgrace and ruin him; but a real attachment will lead him to great actions. The first will lead him into extravagance and folly arising from the effects of the first impression; the other can alone stimulate him to deeds that require perseverance. The woman who said to her lover "be silent two years," and was obeyed, had inspired a passion and not a mere inclination. Every thing is to be expected from a sentiment of which we are only susceptible in the flower of our age; a sentiment produced by a warm imagination, and which esteem and friendship should

render

render as ſweet, as it is ſolid and violent. I well know that it is poſſible to love a contemptible object; but this is the misfortune of thoſe who are weak narrow-minded and deſpicable themſelves, or who are miſled in their choice. It is of great conſequence for a young man not to begin with a temporary paſſion, which will rob him of his principles and his prudence. He ſhould be rouſed from his inſenſibility by a virtuous paſſion of which he is not capable till he is eighteen. How can he be preſerved till that time from flights that do not touch the heart? Watch him attentively, guard his innocence, do not ſuffer him to be one moment idle, and you may be certain that his imagination will not figure to him any thing you would wiſh to conceal. You will perhaps ſay, "How is it poſſible to preſerve a young man's innocence to the age of eighteen?" I am ſenſible it is not the preſent cuſtom, though it was the cuſtom formerly; and even now, princes, who are more aſſiduouſly guarded than other young men, come out of the hands of their governors without any knowledge of love. You aſk me how I contrive to be thus watchful over my ſon without diſguſting him? By his not being conſcious that he is more ſtrictly guarded than when ſix years old. He has always ſlept in an inner-room within my own, and even in the ſame room with me when on a journey. This is no conſtraint, but I have even made it agreeable to him. He is naturally communicative, loves talking, and has an unbounded confidence in me; but he has ſo many ſtudies to purſue, particularly for the laſt two years, that we ſeldom have any time for converſation during the day, and

I have

I have promised to chat with him every night after we are in bed. Theodore always having a number of things to talk of waits impatiently for that time, and these evening conversations are so delightful to him, that he often expresses extreme regret at the thoughts of sleeping in another room at our return to France; and I have agreed to grant as a favour, what I most wish, viz. that he should still continue to sleep in the same inner-room. But were he to suspect for a moment that I lodged him in the same room with me in order to be a spy on his actions, he would consider his apartment as a prison, and me as a tyrannical jailor. Thus the same precautions taken inconsiderately or prudently produce useful or pernicious effects. Nor do I deceive myself; for I know the time will come, when Theodore will find himself under restraint from this engagement; but I shall easily perceive this change by his indifference. I foresee this event, and of course shall be prepared with means to preserve my authority over him as strong as ever. You shall know them when the time arrives.

XXVI.

A girl should hear, should see nothing, that can call forth a blush or even stain the purity of her heart; for if ever she loses her natural modesty and delicacy, farewell to all her greatness.

XXIX.

Parents should be particularly careful to preserve the minds of their sons from the baneful effects of immodesty and indelicacy. In early youth modesty is a charm,

a charm, which ſhould be the object of particular attention; for a young perſon whoſe imagination is depraved previous to the full impreſſion of the ſentiment of love, is rendered incapable of receiving it in a manner that may contribute either to the elevation of his mind or the melioration and goodneſs of his heart. To firſt impreſſions parents are inattentive, and firſt impreſſions alone are important to the character or diſpoſition of the pupil. To prepare young people for the approach of love, every practicable expedient ſhould be uſed to influence and direct their friendſhip. Pupils whoſe friendſhip are well directed will in general eſcape the degrading, the fatal errours of love; thoſe whoſe connexions are unfortunate will be ruined by that ſeducing and powerful paſſion. At this period the hand of a wiſe parent ſhould be like the almighty influence preſiding in nature, ſteady and directed to important ends, but gentle and imperceptible. For the moment the affections are reſtrained, they are irritated, inflamed, or vitiated, and the youth may be injured for ever by being forced into rebellion or hypocriſy.

XXXII.

Purity of mind, or that genuine delicacy which is the only virtuous ſupport of chaſtity, is near akin to that refinement of humanity, which never reſides in any but cultivated minds. It is ſomething nobler than innocence, it is the delicacy of reflection, and not the coyneſs of ignorance. The reſerve of reaſon, which like habitual cleanlineſs is ſeldom ſeen in any great degree unleſs the ſoul is active, may eaſily

be

be distinguished from rustic shyness or wanton skittishness; and, so far from being incompatible with knowledge, it is its fairest fruit.

The ridiculous falsities, which are told to children from mistaken notions of modesty, tend very early to inflame their imaginations, and set their little minds to work respecting subjects which Nature never intended they should think of, till the body arrived at some degree of maturity. Children very early see cats with kittens, birds with their young, &c. Why then are they not to be told that their mothers carry and nourish them in the same way? As there would then be no appearance of mystery, they would never think of the subject more. Truth may always be told to children, if it be told gravely; but it is the immodesty of affected modesty that does all the mischief, and this smoke heats the imagination by vainly endeavouring to obscure certain objects.

In nurseries and boarding-schools I fear girls are first spoiled, particularly in the latter. A number of girls sleep in the same room and wash together; and though I should be sorry to contaminate an innocent creature's mind by instilling false delicacy or those indecent prudish notions which early cautions respecting the other sex naturally engender, I should be very anxious to prevent their acquiring nasty or immodest habits; and as many girls have learned very nasty tricks from ignorant servants, the mixing them thus indiscriminately together is very improper. That decent personal reserve which is the foundation of dignity of character, must be kept up between woman

 and

and woman, or their minds will never gain ſtrength or modeſty.

It may be thought that I lay too great a ſtreſs on perſonal reſerve; but it is ever the handmaid of modeſty. So that were I to name the graces that ought to adorn beauty, I ſhould inſtantly exclaim, cleanlineſs, neatneſs, and perſonal reſerve. It is obvious, I ſuppoſe, that the reſerve I mean has nothing ſexual in it, and that I think it equally neceſſary in both ſexes.

Domeſtic affection can only be kept alive by theſe neglected attentions; yet if men and women took half as much pains to dreſs habitually neat as they do to ornament or rather disfigure their perſons, much would be done towards the attainment of purity of mind.

A Chriſtian has ſtill nobler motives to incite her to preſerve her chaſtity and acquire modeſty, for her body has been called the temple of the living God, of that God who requires more than modeſty of mien. His eye ſearcheth the heart; and let her remember, that if ſhe hopes to find favour in the ſight of purity itſelf, her chaſtity muſt be founded on modeſty, and not on worldly prudence, or verily a good reputation will be her only reward; for that awful intercourſe, that ſacred communication, which virtue eſtabliſhes between man and his Maker, muſt give riſe to the wiſh of being pure as he is pure.

The behaviour of young people to each other as men and women is the laſt thing that ſhould be thought of in education. In fact, behaviour in moſt circumſtances

circumstances is now so much thought of, that simplicity of character is rarely to be seen; yet, if men were only anxious to cultivate each virtue, and let it take root firmly in the mind, the grace resulting from it, its natural exterior mark, would soon strip affectation of its flaunting plumes; because fallacious as unstable is the conduct that is not founded upon truth!

XXXVI.

Let whatever books a young woman peruses in her most private hours, be such as she needs not to be ashamed of reading aloud to those whose good opinion she is most anxious to deserve. Let her remember that there is an all-seeing eye which is fixed on her, even in the closest retirement.

XLV.

I must not however pass over certain lamentable errours, which evidently originate in an effeminate mode of education and consequent inactivity. I speak of the errours of an instinct, to which unusual attention has in modern days been excited. Hence, if I mistake not, we may trace them to their source. As we expect the juices of the well-nourished and tenderly fostered hot-house plant will be early converted into fruit, we have every reason to apprehend the manifestation of this instinct in the subjects of our effeminate and luxurious education will be accelerated. The law, to which this instinct is subjected, remains the same now as in the days of Abraham, with regard to every one who is led by Nature: but if we break loose from her hand, the bodily and mental constitution of

the individual as moulded by art usurps her place, and produces at an early period, as experience shows, what Nature would have longer deferred.

If with proper attention to diet both in eating and drinking, with the due promotion of a free, tranquil, and moderately brisk circulation, the body be diligently exercised in various ways in the open air, and fortified against the impressions of the softer sentiments, the boy will grow up to youth, the youth to manhood, without these pernicious and detestable propensities having any opportunity to take root. If this be true, parents and guardians, what ought you to have more at heart, than a complete physical reform of a mode of education, which has so long shown itself to be defective?

ADDENDA TO CHAPTER III.

" THERE does not perhaps occur, on the whole ſubject " of education, a point of greater difficulty than this with " regard to ſervants. It is forcibly pointed out by Locke, " who, after mentioning the pernicious conſequences reſult-" ing from their communication with children, candidly ac-" knowledges, that ' it is a hard matter wholly to prevent " this miſchief.' * Miſs Edgeworth cuts the knot at once ; " an

* By ſome ſtrange miſtake, the paſſage in Locke alluded to by Miſs Hamilton was omitted in the body of this work ; I truſt therefore I ſhall be forgiven for introducing it here.

" I mentioned, above, one great miſchief that came by ſervants to children, " when by their flatteries they take off the edge and force of the parents' " rebukes, and ſo leſſen their authority: and here is another great inconve-" nience, which children receive from the ill examples which they meet with " amongſt the meaner ſervants.

" It is a hard matter wholly to prevent this miſchief. You will have very " good luck if you never have a clowniſh or vicious ſervant, and if from them " your children never get any infection : but yet as much muſt be done to-" wards it as can be, and the children kept as much as may be *in the company* " *of their parents* and thoſe to whoſe care they are committed. To this purpoſe " their being in their preſence ſhould be made eaſy to them, they ſhould be " allowed the liberties and freedoms ſuitable to their ages, and not be held " under unneceſſary reſtraints when in their parents' or governor's ſight. " If it be a priſon to them, 'tis no wonder they ſhould not like it. They muſt " not be hindered from being children, or from playing, or doing as children, " but from doing ill ; all other liberty is to be allowed them. Next, to make " them in love with the company of their parents they ſhould receive all their " good things there and from their hands. The ſervants ſhould be hindered " from making court to them by giving them ſtrong drink, wine, fruit, " play-things, and other ſuch matters, which may make them in love with " their converſation.—— But after all, how this inconvenience from ſervants " is to be remedied, I muſt leave to parents' care and conſideration."

Locke on Education.

"an abſolute unqualified * prohibition of all intercourſe be-
"tween the children of the family and domeſtics of every
"denomination is by her recommended, and enforced by ex-
"amples of ſome weight and arguments of much ingenuity.

"To differ from ſuch authorities as Locke and Edgeworth
"may appear preſumptuous; but authorities, however re-
"ſpectable, ought not to fetter the mind ſo as to prevent the
"freedom of inveſtigation. Phyſicians may agree in the na-
"ture of a patient's diſeaſe and in their opinion of his
"danger, but if a very violent remedy be propoſed, a con-
"ſcientious practitioner will conſider whether it may not
"produce effects as fatal to the conſtitution of the patient,
"as the diſeaſe it is intended to cure. In this light appears
"to me the mandate of prohibition above alluded to.

"Were knowledge, indeed, the one thing needful, and
"did the cultivation of the heart form but a ſecondary part
"of our plan of education, we might, without ſcruple, pre-
"poſſeſs the minds of our pupils againſt the vulgar and the
"ignorant. But as knowledge is only valuable in propor-
"tion as it has a tendency to promote ſocial and individual
"happineſs, by giving new motives to virtue, and thus ex-
"tending the influence of the benevolent affections, and
"counteracting or extirpating the malevolent, it follows,
"that whatever produces a tendency to the malevolent paſ-
"ſions, defeats the nobleſt purpoſes for which knowledge has
"ever been acquired.

In another place Mr. Locke ſays, "Children ſhould be kept from the "company of ſervants, not by *prohibitions*, for that will but give them an itch "after it, but by other ways I have mentioned."

Expreſsly prohibiting ſervants from "making court" to the children under their care by giving them cakes and toys would I believe be likely to produce the ſame effects, and indeed prohibitions in moſt caſes are very uſeleſs, being ſeldom adhered to. *Ed.*

* Since the publication of *Miſs Hamilton's* work, a ſecond edition of "*Practical Education*", in 3 vols 8vo. has appeared, in which the prohibition is not quite ſo abſolute and *unqualified*; and it is obſerved in the Preface to this ſecond edition, that what appeared difficult or liable to objection in the chapter on Servants is explained." *Ed.*

"Wherever the ſelfiſh paſſions predominate, the ſocial " and benevolent affections muſt be proportionally decreaſed. " Pride, as a ſelfiſh paſſion, is particularly inimical to the " influence of benevolence; while humility, by depre- " ciating the value of our own ſuperior attainments, and " ſtriking off the exaggerations of ſelf-love, permits us to " dwell upon the excellencies of others, and is therefore pro- " ductive of the benevolent affections.

" Whatever tends to inſpire children with an high opinion " of their own comparative importance, whatever annexes " to the idea of *ſituation*, independent of worth or virtue, " ideas of contempt or complacency, will certainly counter- " act our deſign of inſpiring them with humility. The light, " in which children are generally taught to conſider ſer- " vants, muſt infallibly at a very early age produce this high " opinion of their own comparative importance; an import- " ance which they muſt attach to ſituation, and which muſt " therefore neceſſarily be productive of the pride of rank and " power, a pride which we would vainly endeavour to recon- " cile with true chriſtian humility. Would we make a " proper uſe of the inſtruments which nature ſo kindly af- " fords us, in the helpleſsneſs of infancy we ſhould find a " powerful aſſiſtant in laying the foundation of this ineſti- " mable virtue. Why ſhould we not teach them to accept of " the ſervices their tender age requires with meekneſs and " gratitude? Might not this firſt exerciſe of the ſocial and " benevolent affections produce effects upon the mind ſo ad- " vantageous to the character, as completely to counter- " balance all the evils that can ariſe from occaſional inter- " courſe with domeſtics? But are theſe evils certain and " unavoidable? Is it impoſſible to procure attendants for our " children of uncorrupted minds and undepraved manners? " I cannot believe it. The corruption and depravity of ſer- " vants is a general theme. From whence does it proceed " but from the corruption and depravity of their ſuperiors? " Governed by the ſelfiſhneſs of luxury and pride we con- " cern ourſelves no further with the morals of our domeſtics,

" than is neceſſary to the preſervation of our property. No " qualities are regarded in them but ſuch as contribute to the " gratification of our eaſe or convenience. Their virtues are " unrewarded by our eſteem, their vices, provided they do not " immediately injure us, unpuniſhed by our diſapprobation.

" Whatever may be our own opinions concerning religion, " we all agree that a notion of a Deity, and a fear of future " puniſhment, is neceſſary to the vulgar; and yet who in " this age of philoſophy and refinement makes the religious " inſtruction of their ſervants any part of their concern? " Pride prevents us from undertaking, what policy would " dictate. We feel it too mortifying to repreſent to beings " ſo much beneath us, that we are the creatures of the ſame " God, that we are to be judged by the ſame laws, and " that in a few fleeting years no other diſtinction ſhall be " found between us except that of virtue. The moral precepts " of our religion it may not indeed be convenient to dwell " upon, as we muſt bluſh to recommend rules to their " practice, which ſeldom govern our own. The golden " precept of *doing as we would be done by* may perhaps " ſometimes occur to us in our tranſactions with our equals, " but it ſeems as if we had ſome clauſe of exception with " regard to our behaviour to thoſe of an inferior ſtation. " We conſider not them as beings endowed with paſſions " and feelings ſimilar to our own. Wrapt up in our prero- " gative we provoke the one with impunity, and inſult " the other without remorſe. If we cannot read a chapter of " the New Teſtament in their preſence that does not libel " our conduct, it is no wonder that we decline the taſk " of religious inſtruction; but why, after this, declaim " againſt the ignorance and depravity of ſervants? Thoſe " who have had ſufficient energy to obey the call of prin- " ciple in their domeſtic regulations, thoſe who have con- " ſidered the moral qualities of their ſervants as no leſs im- " portant than their abilities, and who to inſtruction and " precept have added the weight of example, have generally

" found

" found that worth is to be met with in every ſtation. " People of moderate fortune have indeed here, as in " many other reſpects, a manifeſt advantage. The ſize of " their eſtabliſhments does not ſwell beyond the poſſibility of " inſpection. The conduct and character of every individual " of their families is, or ought to be, known to them. " But, alas! the indolence of luxury is no longer confined " within the walls of palaces! It pervades all ranks in ſo- " ciety. What more common than to hear ladies, even of " moderate fortune, declare they have not a ſervant on " whoſe truth or honeſty they can depend; but that they " do not change, becauſe they know it impoſſible to get " better? Were I to ſpeak from experience, I ſhould queſ- " tion this impoſſibility; for in the courſe of my life it has " been my fate, both in town and country, in the corrup- " tion of the metropolis and the ſecluded ſcenes of retire- " ment, to meet with ſervants, the excellence of whoſe " moral characters entitled them to my eſteem. The attend- " ant of my infancy ſtill poſſeſſes the regard, the gratitude, " and veneration of my heart. She is now advancing into " the vale of years, and I firmly believe will go to the great " audit with a conſcience that has never been ſtained by de- " ceit, equivocation, or falſhood; nor is it improbable that " I may perhaps be more indebted for my love of truth to " her example, than to all the precepts of my inſtructors. " And yet ſhe was but the orphan daughter of a poor ſer- " vant! It muſt be however confeſſed that the princi- " ples of religion were early and deeply implanted in her " mind.

" I do not fear your pardoning the egotiſm of this di- " greſſion, as it is illuſtrative of my argument, which is in- " tended to prove the poſſibility of procuring domeſtics from " whoſe morals we have nothing to apprehend. The er- " roneous opinions and prejudices ariſing from their want " of cultivation ought certainly to be guarded againſt; " but if children are to be ſaved from them at the expenſe

" of their humility, I confeſs I ſhould think it too dear a
" purchaſe.

" You will not, I hope, ſo far miſtake me, as to imagine
" I recommend the company of ſervants. I am too well
" aware of all the inconveniences and dangers reſulting from
" aſſociating with uninformed minds, not to wiſh your chil-
" dren may be preſerved from the ſociety of *the vulgar of all*
" *ranks*. The more they can be with yourſelf, and the
" leſs they are with others, the better. But were ſuch an
" abſolute ſecluſion from all intercourſe with domeſtics as
" has been recommended by Miſs Edgeworth practicable,
" which I believe to be the caſe in few families, I think
" it would be dangerous to enforce it by precept. To make
" a child enter into your reaſons for the prohibition appears
" to me impoſſible; and to ſuffer them to conſider ſervants
" in the light of noxious animals, whom they muſt carefully
" ſhun, I ſhould apprehend to be injurious.

" Mothers who find it impoſſible to adopt Miſs Edgworth's
" plan in its full extent, ſometimes endeavour to counteract
" the bad effects, they apprehend to reſult from the inter-
" courſe with ſervants, by prejudicing the minds of their
" children againſt them. But does this anſwer the end pro-
" poſed? Soon indeed may children learn to regard ſer-
" vants in the light of inferior beings, whom *for that*
" *reaſon* they ought to deſpiſe. Soon may they acquire
" the habit of commanding them in the tone of authority,
" of ſpeaking to them with arrogance, and of obſerving and
" reporting their converſation and conduct with all the elo-
" quence of invective. Does it thence follow that they
" will be the leſs liable to imbibe the prejudices or to imi-
" tate the manners of theſe degraded and deſpiſed compa-
" nions? Experience I think ſhows the contrary. Better,
" far better, to adopt the plan of complete and abſolute ſepa-
" ration, than to permit children to aſſociate with beings
" they are taught at once to tyrannize over and to contemn.

" Let us now examine, how the treatment we ourſelves give
to

" to servants may obviate the bad consequences of that com-
" munication betwixt them and our children, which, in
" many families, must of necessity take place.

" Cunning is one of the vices of the servile state which we
" should beware of encouraging. From the moment a ser-
" vant perceives us open to flattery, this vice is in a perpetual
" state of requisition. By these means the favourite nursery-
" maid frequently governs a whole family. It is not by a
" scrutinous examination of the strictness with which she
" performs her duty, that we learn to appreciate her worth;
" it is by her hyperbolical expressions of affection for the
" *dear infants*, by her flattering encomiums on their extra-
" ordinary beauty and wonderful sagacity, and by her still
" more flattering comparisons between them and the less
" extraordinary children of our neighbours, that we are con-
" vinced of her value. What admirable initiatory lessons of
" vanity and self-conceit for the poor children who are pre-
" sent at these conversations between mother and maid!
" Would we avoid all this, we should never permit servants
" to address us, nor ever speak to them, but on their imme-
" diate business. We should enforce a strict obedience to
" our commands, which should be issued with mildness but
" with authority. We should admit of no disobedience to
" our rules on pretence of tenderness for the children, and
" by showing we look on it as *mere* pretence we shall soon
" put a stop to these breaches of discipline: nor should we
" ever withhold the just reward of approbation for a strict
" compliance with our injunctions. By these means chil-
" dren will learn the value of obedience, it will become
" more strongly associated with the pleasing ideas of applause
" and approbation, and by seeing that we *esteem worth in*
" *every situation*, they will learn to consider it as having an
" intrinsic value.

" When we permit ourselves to converse familiarly with
" servants on affairs remote from their business, and allow of
" their giving their opinion on our method of management,
" we

"we teach children to apply to them as oracles of information on every ſubject. We inſpire a taſte for liſtening to their tattle, and muſt ſubmit to the conſequences. By ſhowing them, on the contrary, that we conſider ſervants as uſeful aſſiſtants in the buſineſs of our family, but not in the light of companions or adviſers, that their merit conſiſts not in an aſſiduous compliance with our humours and caprices, but in a ſtrict and uniform diſcharge of the duties of their ſtation, we prevent much of their influence on the minds of children. By example as well as precept we ſhould teach children to accept of their ſervices, where they are called for, with thankfulneſs, never to ſpeak to them in the haughty tone of arrogant authority, never wantonly to exerciſe their patience by keeping them waiting for our pleaſure, and never to make their perſonal defects, or even that ignorance which is leſs their fault than their misfortune, the ſubject of ridicule. By our care of their health, and attention to them in ſickneſs, in which the children ſhould, if the diſeaſe be not infectious, learn to aſſiſt us, they will be taught the duties of humanity. By the care they ſee us beſtow on their religious inſtruction, they will receive leſſons of its importance; and by our utter reprobation of every inſtance of falſhood or equivocation, which ſhould be followed by immediate diſmiſſion from our ſervice, they will attach to a departure from truth ideas of irremediable diſgrace.

"Thus may the treatment we give our ſervants be made an inſtrument of inſtruction, at the ſame time that children, without being taught to avoid them as infectious, may be made to find ſo much greater inducements to our ſociety, as to be in no danger of preferring theirs. To effect this we ſhould never fail to give the nurſery-maid ſuch full employment at her needle, as will leave her little time to join either in their ſports or in their converſation. The ſooner they learn to take care of themſelves

"selves the better; it is sufficient that all instruments of "mischief and all that is too precious or too brittle for "their handling should be removed, and then let them "invent work and amusement for themselves. I could say "much more on this subject, but here all my ideas have "been anticipated and so ably and elegantly expressed by "the sensible author of *Practical Education*, that it would "be presumption in me to attempt further elucidation *."

Miss Hamilton's Letters on Education.

* *Miss Hamilton's Letters* having been published after this work was sent to press and a great part of it printed off, the above excellent remarks could not be inserted in their proper place. *Ed.*

END OF THE FIRST VOLUME.

T. Bensley, Printer, Bolt-Court, Fleet-street, London.